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ABSTRACT

The volume on University of Saskatchewan graduate theses related to Canadian native peoples (Indian, Inuit, Metis) contains a brief introduction, followed by abstracts of 62 thesis projects (1912-1982), and a final section of statistics, charts, summaries, and discussions related to the abstracted research. Each research abstract consists of three sections: description of the study, research procedures, and findings. The majority of the theses described were written in the 1970s; 31 were in education fields, 10 in archaeology/anthropology, 5 each in history and psychology, 4 in geography, 2 each in sociology and law, and 1 each in economics/political science, English, and social and preventive medicine. Of the theses dealing with specific peoples, eight were on the Cree, two each on the Chipewyan, Inuit, Iroquois, Dogrib, and registered/treaty Indian people, and one each on urban, Slavey, Dakota, Ojibway, Dene, Saulteaux, Metis, and Blackfoot people. The majority of the studies (78%) are descriptive, with 17% historical and 5% experimental. Subjects range from descriptions of prehistoric sites, through community perceptions of important tasks for rural reservation schools, content analyses of depictions of Indian people in elementary textbooks and western comic books, and cross-cultural studies of testing and language perception. (MH)

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at the University of Saskatchewan

1912-1983

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Chapter I

INTRODUCTION

The findings of research efforts need to be made more available to potential consumers. Research helps to move from uncritical acceptance of authority opinion and overdependence upon personal experience toward the process of deductive-inductive thinking of scientific inquiry. The purpose of abstracting research projects is to provide both practioners and future researchers with a summary of data which may be applied to further extend and refine knowledge and practice.

Although various forms of research through group projects and special grants are continuously carried out by faculty at the university level, this report of research encompasses only work carried out for Master's and Doctoral credit through the College of Graduate Studies at the University of Saskatchewan.

Each abstract is a miniature which touches only upon the high points of a thesis. An entirely accurate portrayal of a two hundred page thesis in two pages is not possible, but research consumers are provided with a general outline. The abstracts paint a panorama over time of objectives, procedures, and findings of graduate researchers.

These abstracts are limited to studies focused on Canadian native peoples--Indian, Inuit, and Metis. Through studies of Canada's first peoples one learns about fundamental underpinnings of life in North America. Native peoples are an integral component of the modern Canadian mosaic and constitute a vital part of Canadian lifestyle. A study of native people is in part a study of Canadian identity itself. By looking at what has been done we can better perceive a better answer to the question "how well are we doing?"

Each research project is reported in three sections--Description of the Study, Research Procedures, and Findings and

Conclusions. The final chapter provides charts, summaries and discussions of the abstracted research.

The term "thesis" is used in reference to both Master's theses and Doctoral dissertations as there were only three dissertations reviewed in this report. Graduate research theses on native peoples are abstracted from 1912 to spring convocation, 1982.

Chapter II

RESEARCH ABSTRACTS

Adams, Gary Frederick. THE ESTUARY BISON POUND IN SOUTHWESTERN SASKATCHEWAN. M.A.: Archaeology and Anthropology, 1977.

Description of the Study

Archaeological excavation was carried out on the Estuary Bison trap in southwestern Saskatchewan. The upper level appeared to be a processing habitation site, characterized by small stone tools, butchered bone, hearths, and a large refuse pit. The lower level included a portion of a bison compound as well as a butchering area.

The paper is divided into five parts: the background, presentation of data, site interpretation, comparisons, and conclusions. Environmental, ethnographic and prehistoric information on the area is included. The physiography, climate, flora, fauna, and the bison of the biophysical environment are described. Lithic artifacts, lithic industry, bone tools, bison remains, non-bison remains, and interpretations of the second level are emphasized. Since the site focused on communal hunting of the bison, the three primary methods of cooperative bison hunting are noted: the pound method, the drive method, and the surround method which was used extensively after the introduction of the horse into early Indian culture.

Research Design

As excavation proceeded, it was discovered that what had originally thought to be ten or twelve components in the site actually proved to be two major components. These two components had significantly typological differences even though they were very close in time and the major difference was that the lower

level indicated a mixing of avony and prairie side notched-point styles while the upper level only the latter.

Difficulty was experienced in layer mixing between the two levels. To handle this problem several pits were isolated as being mixed and verifiable information was assigned to its proper cultural component while non-verifiable information was treated separately. To sort out the bone mixing problem, bone counts were conducted at each level and in each pit. It was assumed that repeated occurrences of similar tool marks in the same locations of bone reflected stylized processes and the tools utilized in the meat preparation were represented in the artifact inventory. Stone tools discarded at the site were considered to be functional but were not considered to be part of a complete inventory because certain tools were likely removed to other sites or to unexcavated portions of this site for specialized purposes. The problem of confusion resulting from the similarity of the two levels was averted by describing each level separately.

An initial survey was of a general nature, conducted simultaneously with a plane table survey intended to locate and identify environmental changes, possible sources of wood, water, and other raw materials as well as other prehistoric sites in the vicinity. Excavation control was difficult to maintain due to hard sun-baked clay sediments which made travelling difficult. Shovels were initially used and trowels were then used only in the final few centimeters above the cultural horizons. One meter pits were used initially to establish control profiles but the main excavation units were two-meter square. Early in the excavation a profile was cut along the naturally eroding west edge of the site, resembling a battle trench which provided information when tracing strata from one end of the site to the other. Excavation was stratographic in nature whenever possible. Records were maintained by plan views, photographs, daily journals, and profiles of all walls. It was estimated that recovery rate was better than 90 percent even though screens were not utilized.

In artifact descriptions the number of specimens of each type,

location of their findings, dimensions, and comparisons were treated. Descriptions included short summaries of shape, areas of modification and use, and the identification of key attributes that defined each type.

Findings and Conclusions

The predominant feature of level one included six hearths and three charcoal concentrations. The primary fuel was wood, probably dead brush, and the hearths were used intensively as indicated by large additional deposits of carbon. Although were was basic uniformity among the hearths, there was considerable evidence that some hearths had specialized functions such as those of a roasting pit. Artifacts consisted of 40 projectile points, 36 bifaces, 30 unifaces, and 64 bone tools. The projectile points were classified as prairie side-notched. Bones for tools came from animals butchered on the spot. Faunal remains were almost entirely bison. Site utilization was basically campsite in nature. It was either a winter camp or a very temporary summer camp since no tent rings were found. The site may have been used as a butchering processing area for a nearby drive site as well. This was suggested by the specialized nature of the hearth, the abundance of bone tools, the high ratio of projectile points, and the use of bison to the exclusion of all other tool sources. The exclusion of ceramics, large stone tools, grinding implements, and ornamental artifacts, also suggested the use of the site as a possible butchering or processing center.

Features from level two were considerably more diversified than in level one. Faunal material was almost entirely bison, and excavated artifacts included projectile points, unifaces, bifaces, a pounder, ceramic fragments, and 118 bone tools. Post-holes indicated the use of the site as a bison capturing pound used at three different time periods. Level two was also used as a butchering area, and the prehistoric butchering process is described.

The two occupations appeared to be more similar than dissimilar. Both contained similar tool categories. Butchered bone

remains, bone tool types, stone tool types, hearth constituents and lithotic materials overlapoed significantly with their counterparts in the other level. Assemblage from level one conformed to the Old Woman's phase of archaeological development, and materials from level two contained aspects of this phase as well as Avonlea phase material. Radio carbon dating suggested a 100-200 year time lapse between the two occupations. Evidence suggested that the Old Woman's phase developed from the Avonlea phase.

Arrowsmith, William Alfred. NORTHERN SASKATCHEWAN AND THE FUR TRADE. M.A.: Economics and Political Science, 1964.

Description of the Study

The fur industry in northern Saskatchewan is described in terms of the wild life cycle, fur ranching, marketing and processing procedures, auction sales, technological advances in the industry, consumer demand, and provincial government policies. The major thrust of the thesis focuses on the fur industry proper; however, the role of northern native people received attention in the fifth chapter where topics discussed included racial origin of the population, early population density, recent population trends, fertility ratios, age compositions, northern native health standards, and other aspects of demographic transition. Focus was on the fur trade since World War II.

The author noted several factors affecting the quality of fur and fur classifications, factors which determined supply, and structural differences between wild and ranch fur sectors. Details of pelt preparation, mechanics of fur grading, problems of country fur buyers, and technological advances by processors are described. Retailing and consumer demand in terms of the concentration of the industry in New York and the lack of industry expansion in recent years are noted. Types of demand for fur garments, inefficient producers, weaknesses in the manufacturing industry, and factors affecting functional demand are discussed. The thesis

refers to the role and function of several government bodies such as the Northern Saskatchewan Conservation Board, several northern fur conservation agreements, and the creation of the Saskatchewan Fur Marketing Service. Destruction of the credit system, the increasing importance of welfare payments in the North, objectives and conflicts in northern social policies, advantages of controlled production, and constraints for a potential mink ranching industry are discussed as well.

Research Design

The thesis is a descriptive narrative. Research is based on library sources and government documents.

Findings and Conclusions

The fur industry has failed to participate in the general prosperity of the post-war period. Despite an increase in the value of production, fur has declined relative to changes in the general price level and to other economic activity, and no major departure from this trend is predicted.

The essential international character of the fur trade, lack of alternatives in respect to raw material supply, and the nature of the final use of products has created an interdependence among various segments of the fur industry. This interdependent structure is competitive in nature and generates self-interest which dominates participants in the industry, creating negative factors for potential development. For example, fur auction companies have undermined the role of fur dealers to a point where the bulk of world fur is sold at auction through the use of brokers which in turn has shortened marketing channels, reduced speculation, and narrowed the spread between producers and the manufacturer's purchase price. The industry lacks organization, wields no political pressure, and receives no subsidy in periods of depressed prices. Scarcity of capital, excessive credit, speculative buying, unethical practices of retailers, lack of standardization, and invalid price comparisons have also contributed to market

fluctuations and problems within the industry.

The traditional native nomadic way of life of trapping and fishing has given way to settlement in response to government policies which now compounds the problems of a trapping economy. The superimposition of a framework of an industrialized society upon a pre-industrialized base has created problems. In particular, native peoples' lack of a sense of property and their strength of kinship bounds have tended to make capital accumulation impossible and even unnecessary, and these factors are contradictory to an efficient technological and modern economic system.

Government intervention in the fur industry has been aimed at wildlife conservation rather than at economic growth. Miscellaneous government projects such as clearing trails, establishing out-post stores, and providing equipment at cost to people in the industry are proliferal and do not offset the basic principle that no substantial increase in trapper numbers is possible without reductions of average incomes. Criticisms of government policies focused on: (1) Government adherence to programs with no obvious promise of measuring up to the task at hand, (2) Government failure to think in terms of human welfare rather than in terms of wildlife preservation, (3) Government obsession with minor projects, and (4) Lack of government foresight which has not encouraged more growth in the fur ranching industry. These factors have been detrimental to the welfare of native people.

Beveridge, Daniel Murray. THE SOCIO-ECOLOGICAL CORRELATES OF ECONOMIC DEPENDENCE IN FOUR DAKOTA (SIOUX) COMMUNITIES IN SASKATCHEWAN. M.A.: Sociology, 1965

Description of the Study

This quantitative study attempted to explain variations in rate of economic dependence, or dependence on public assistance, among four rural Indian communities in Saskatchewan. The four communities were: Round Plane near Prince Albert, Moose Woods south

of Saskatoon, Standing Buffalo near Fort Qu'Appelle, and Wood Mountain southwest of Moose Jaw. Economic dependence was defined as "the condition in which a human population depends regularly for its subsistence either in whole or in part on public funds."

The author contended that economic dependence in Indian communities resulted from social disorganization by means of increased contacts with non-Indian urban centers. This dependency was considered to be related to factors such as land, population size of the community, the number of potential bread winners in the community, occupational structure of the Indian population, and cultural, social, and personal disorganization.

Research Design

It was hypothesized that economic dependence varied: inversely with the number of potential bread winners in the population; with the abundance of the limited supply of environmental resources such as land; with the amount of participation by the population in sustenance activities (defined operationally as the net income received from wage employment and self-employment in a 12 month period); with the standard of living; with the ecological distance between the Indian center of population and the nearest urban center of population; and with the amount of cultural, social, and personal disorganization exhibited by the Indian reserve population. Operational definitions were provided for concepts such as cultural disorganization, personal disorganization, ecological distance, scale of living, actual bread winners, amount of sustenance activity, environmental resources, and human population.

Data was collected by household interview schedules, field observations, government census reports, and correspondence. The investigator was a student minister in the Moose Wood's community during the study and visited other communities over a two-year period.

Data was statistically analyzed with the Pearson coefficient of linear correlation, the chi-square, and two summary tests which

were simplified versions of the sum-of-ranks test and the sum-of-sign-ranks test.

Findings and Conclusions

The correlation between the rate of population increase and degree of economic dependence was not statistically significant, although the correlation was in the predicted direction. It was not statistically confirmed that the degree of economic dependence varied inversely with the abundance of the limited supply of environmental resources but it varied inversely with the amount of participation by the population in sustenance activities. It was not statistically confirmed that the degree of economic dependence varied inversely with the scale of living. The degree of economic dependence varied inversely with the ecological distance between the Indian center of population and the nearest urban center of population. It was not statistically confirmed that the degree of economic dependence varied directly with the amount of cultural, social, and personal disorganization exhibited by the population.

Although the investigator concluded that the hypotheses have some power for explaining variations in the degree of economic dependence, the results of this research would not support this conclusion since only two of the six hypotheses were statistically confirmed. This may have been a result of statistical techniques or sampling procedures. The correlation between high economic dependence and low distance suggested that a fruitful approach to the study of economic dependence may lie in the study of social interaction, communication, and association between Indians and non-Indians. The correlation between high economic dependence and low farm residence suggested that another approach to the study of economic dependence may lie in a study of Indian reserve agricultural resource potential and in the cultural problems related to the utilization of these resources.

Brady, Paul Desmond. THE HEALTH STATUS OF SASKATCHEWAN'S REGISTERED INDIANS. M.A.: Sociology, 1981.

Description of the Study

A comparative and historical analysis from 1959 to 1978 evaluated the health status of the registered Indian population of Saskatchewan. Socio-economic status is described in terms of income, occupation, education, social welfare, and housing. The relationship between socio-economic status and mortality and the influences of reserve life on the mortality rate are discussed. Empirical data on the Indian mortality rate is provided.

Two theoretical frameworks regarding Indian health status are discussed: the structural-functional orientation and the internal colonial model. Structural-functional theories which focused on individual or cultural phenomenon in explaining medical behavior and ethnic relations were criticized by authorities for not adequately analyzing the basis of the psychological and cultural phenomenon upon which they focused. The study therefore utilized the internal colonial model which indicated that Indians constituted a problem population within the proletarian class due to the establishment of a colonial relationship between the Indians (colonized) and the dominant society (colonizers).

Research Design

Methodological issues related to registered Indians, health status, mortality, and mortality statistics are discussed. Data used in the computation and construction of mortality tables were obtained from the Saskatchewan Department of Public Health and the Department of National Health and Welfare. Other empirical data was found in written documents and official statistics from provincial vital statistics, registered Indian population data from the Department of Indian Affairs and Northern Development, and from interviews with a number of informed persons. Numerical formulas used to define the death rate, cause of specific death rate, cause of specific death ratio, and the standardized mortality rate are

provided in the appendix.

Findings and Conclusions

The socio-economic status of Saskatchewan's registered Indians was extremely low. Subsistence level of income, low occupational status, high unemployment rate, welfare dependence, and poor housing resembled underdeveloped third world people. It was inferred that the low socio-economic status would be associated with a higher infant and general mortality rate.

Utilization of physician's services by registered Indians for diseases of the respiratory system was 3.1 times greater than the rate in the total Saskatchewan population. Sanitation facilities on reserves were almost nonexistent. Few reserve homes had a sewer, running water, or indoor toilets. Human waste and garbage disposal systems were lacking on most reserves. In many instances when sanitation facilities were available, they were frequently in a state of disrepair. Dysentry and typhoid caused by poor water supply and lack of sanitation was respectively 22 and 3½ times greater than in the province as a whole.

Registered Indians had much higher rates of hospitalization for a whole range of diseases than the general Saskatchewan population. Leading causes of hospitalization were pneumonia, acute upper respiratory diseases excluding influenza, intestinal infection excluding salmonella, bronchitis and emphysema, and skin diseases. Although mass x-ray surveys and vaccinations have greatly decreased mortality rates from tuberculosis, small declines in the prevalence of tuberculosis suggested that little has been done to alter an environmental condition on reserves which is responsible for cultivation of tuberculosis in the first place.

The crude mortality rate among registered Indians was 20.6% less between 1978 and 1959 whereas the opposite trend was found among the non-Indian population which showed a general increase from 7.7 per thousand in 1959 to 8.2 in 1978.

The average non-Indian death rate was approximately three

times higher than that of registered Indians. In 1978, heart diseases accounted for 33% of all non-Indian deaths compared to only 11% of all registered Indian deaths. Deaths due to malignant neoplasms were much higher among the non-Indian population as well.

Death due to accidental causes was consistently ranked as the number one leading cause of death among registered Indians. In 1978 the death rate was 240 per 100,000 compared to 55 per 100,000 in the non-Indian population.

Death by suicide and self-inflicted injury increased from 20 per 100,000 in 1962 to 50 in 1972 and to 80 in 1978. The 1978 death rate from this cause exceeded the 1962 rate by 300%, which is about three times higher than for non-Indians. Suicide and self-inflicted injury were responsible for 10% of all Indian deaths in 1978, compared to 2% for non-Indians. Homicide was relatively higher among registered Indians than among non-Indians. This applied to death due to congenital anomalies. However, death due to pre natal mortality showed a reduction of 80% from 1978 to 1959.

Despite a sharp reduction in the death rate from pneumonia, pneumonia remained higher among registered Indians than among the non-Indian population (8% and 5% respectively).

Between 1959 and 1968 gastroenteritis and colitis was consistently one of the leading causes of death among Indians, however, death from this cause has since been eliminated as one of the leading causes of death.

From 1959 to 1978, heart diseases, malignant neoplasms, cerebrovascular disease, accidents, suicide and self-inflicted injury, and homicide rose in average rank from 1959 to 1978. Pneumonia, perinatal mortality, congenital anomalies, gastroenteritis and colitis, tuberculosis and infectious diseases declined in average rank over the same time period. Leading causes of deaths in rank order between 1973 and 1978 were accidents, heart diseases, pneumonia, malignant neoplasms, suicide and self-inflicted injury, cerebrovascular disease, pre natal mortality, homicide, congenital

anomalies, and infectious diseases.

It was concluded that registered Indians have a substantially lower rank health status than non-Indians. Registered Indians appeared to suffer from different causes of death and in a much greater magnitude when compared to non-Indians.

Bridge, Beatrice Mary. THE INFLUENCE OF THE IROQUOIS ON THE DEVELOPMENT OF NEW FRANCE, 1603-1663. M.A.: History, 1938.

Description of the Study

This thesis was a chronological tracing of development in New France from 1603 to 1663. The first period which took the story up to the capture of New France by the English in 1629 coincided with the expulsion of the Mahican from the Hudson region which enabled the Mohawk people to focus attention northward on the St. Lawrence Valley. In this early period, influence of the Iroquois on New France appeared to be negligible, but with the new attention of the Mohawk on the St. Lawrence Valley this was soon to be changed.

The second period, 1632-1645, focused on the direct rule of the Company of New France. Guns of the Mohawk were aimed against the French, and the period was marked by a gradual decline of Indian allies of the French and a corresponding decline in strength of the French in North America.

The third period, 1646-1663, focused on the Iroquois at the height of their military power against the French. It was a time of disruption, disorganization, and the decline of French missions.

Research Design

The thesis was a historical narrative of a selected time period in which the writing flowed smoothly and coherently but did not include a wide range of authoritative sources. The author frequently wrote personal interpretations of the historical periods.

Findings and Conclusions

Conclusions were made concerning (a) the fur trade, (b) the French, and (3) settlement.

The most important result of Champlain's alliance with the Hurons was the expansion of French trade to the west. Hostility of the Iroquois cemented the friendship of the Algonquin and Huron with the French. During the early periods the Mohawk were engulfed in conflict with their southern neighbour, the Mahican, and the St. Lawrence Valley, therefore, was left in comparative peace for the development of the fur trade by the French. With the defeat of the Mahicans by the Iroquois and the trapping out of animals in the Iroquois country, the Iroquois turned their attention northward. The ancient hostility between the Iroquois and the Huron and Algonquins of the North was fed by a new economic rivalry. French policy to deny firearms to Indians led to an increased powerlessness against the Iroquois enemy. The author charges that the government of France was absorbed in other matters and the Company of New France pursued a shortsighted policy of immediate gain. Destruction of French influence in the Northern wilderness continued until 1663 and was only halted by the new paternal absolutism of Louis XIV, the new French monarch.

Fortunes of trade and mission ran parallel except in the early period of 1603-1628. During this period traders reaped a rich harvest of furs but the missionaries experienced little progress in their Christianization of native people. The Recollets, the active missionary group at that time, were dependent upon the trading companies for financial support but in turn they were not supported by the traders. Without finances and confronted by indifference or hostility among the Indians toward conversion, as well as opposition from the traders, the early missionaries experienced limited success.

After 1632 when missionary work was trusted to the Jesuits, financial problems of the earlier Recollets and the opposition from the traders largely disappeared. War with the Iroquois did more to

bring the Hurons and Algonquins to an acceptance of Christianity than had previous missionary work. Faith which had languished in times of prosperity now flourished in times of adversity. However, guns of the Iroquois overcame the Jesuit dreams of a Christian empire in the wilderness. Had the Jesuits been able to convert the Iroquois, the future of New France might have been very different.

The normal interpretation has been that the Iroquois impeded settlement. The author claimed, however, that the part played by the Iroquois in the slow development of settlement was less than has been assumed. Trading companies were more responsible for slow settlement. Settlement was more due to efforts of private individuals, the seigneurs, who took up grants along the St. Lawrence valley, and to religious corporations such as the Society of Montreal. Blaming the Iroquois for the lack of settlement does not provide a sufficient excuse, on financial ground, for the company's neglect of colonizing obligations.

Since the author does not blame the Iroquois for the slow rate of settlement in New France, compared to the expanded settlement in New England, other reasons are noted. Colonies in New England were agriculturally based. Also, they were a haven for prosecuted sects and settlers came with the object of making permanent homes. This was not the case in the fur trade country of New France. Natural geography and climate contributed to a retarded development of settlement in New France. The Habitants, the colonists in the area, were neglected by the company and by charitable individuals who poured their wealth into the missionary work of the Jesuits rather than into the agricultural pursuits of the Habitants.

Although the Iroquois retarded some development of settlement in New France, the greatest influence of the Iroquois was exerted on the national mind of New France. This led to a heightened awareness of the role of martyrs and the deeds of heroism and self-sacrifice which played a very important part in the creation of a

national tradition which made subsequent French-Canadian culture and resolve so tenacious in a British dominated Canada.

Bunz, George Albert. PERCEPTIONS OF THE IMPORTANT TASKS FOR THE SCHOOL IN THE MACKENZIE DELTA COMMUNITIES OF THE WESTERN ARCTIC. M.Ed.: Curriculum Studies, 1979.

Description of the Study

The study investigated the perceived purposes and performances of the schools as held by teachers, students and other citizens of the Mackenzie Delta.

Howard Birnie's statement of goals (1976) for schools in Saskatchewan was field tested in a cultural pluralistic community in Saskatchewan. Forced ranking procedures were retained from Birnie's original study but some goals were restated so as to be more understood by citizens of communities.

Research Design

Three hundred thirty-five people from the communities of Inuvik, Tuktoyaktuk, Aklavik and Fort McPherson included subgroups of native and non-native respondents, teacher assistants, education committee members, and major cultural groups. Variables included highest level of education attained, sex, age, occupation, and duration of time lived in the north.

Procedures required that individuals rank goals as to the considered relative importance of the school and also how well the school performed in each of the areas. Then the same exercise was conducted in small groups.

Means and ranks were calculated for all respondents and subgroups. A one-way analysis of variance with the Student Newman-Keuls comparison of ordered means, the Spearman Rank Correlation Coefficient with a t-test for significance, and the Chi-square test comprised the statistical techniques employed.

Findings and Conclusions

Bunz found that the goals' exercise had potential for involving both professional and lay people in determining the important tasks of the school. This interaction is particularly necessary in the north. The goal of highest priority chosen was the developing of communication skills (reading, writing, and speaking English).

Students thought the school should increase their productive potential whereas other adults and teachers concerned themselves about the personal and social well being of young people. Native northerners considered that schooling should be a preserver of the cultural identity. Non-natives wanted the school to give preparation for the global world of tomorrow. Inuit groups desired the school to be the agent of their cultural survival. The Education Committee members reflected the perceptions of the lay members of the community, whereas teachers tended to reflect a mediation of the differences between the native and non-native communities. Level of education attained, age, occupation, and duration of living in the north did indicate preference for goals.

The exercises provided for in the study did produce necessary dialogue between various groups. Inuit and Loucheux representatives expressed the need for sound native language programs in the schools and the need for professionally prepared native language teachers.

Carter, Sarah Alexandra. MAN'S MISSION OF SUBJUGATION OF JOHN MACLEAN, JOHN McDOUGALL AND EGERTON YOUNG, NINETEENTH CENTURY MISSIONARIES IN WESTERN CANADA. M.A.: History, 1981.

Description of the Study

The ideas and attitudes of John Maclean, John McDougall and Egerton Young as expressed in their publications were presented. Carter argues that missionary publications have value for historical inquiry but that they must be approached with caution. The

three Methodist writers are introduced and a background of Wesleyan Methodist work in western Canada is outlined. These missionaries contended that Indians were inferior yet had certain virtues. How the Indian might improve his lot was discussed as was the transition period of the Indian from "savagery to civilization."

Research Design

Research was based on library sources, missionary publications and government documents.

Findings and Conclusions

Two main impressions emanated from the writings of the three authors: that Indians were a feeble, backward race and that these Indians could be freed from their nomadic, pagan life of ignorance, superstition and cruelty through "education" and "Christianity." This interpretation, argued Carter, gave assurance to the reader that the Indian had been entrusted to good hands [the missionaries] and mission contribution was thus ensured. Carter cautioned that this type of argument was often found in situations where one group has imposed its will upon another, and the dominant group feels a need to justify its action. Those subjected to reading this type of reasoning can form myths about the subject people which justify and sustain systems based on social inequality.

McDougall, Maclean and Young arrived after the entry of Wesleyan James Evans laid the foundation in 1845. McDougall served in the west from 1860 to 1917; Young entered the Manitoba area in 1868 and served there for eight years; whereas Maclean worked with the Bloods from 1880-1889 and then in other western areas until 1928.

Using the standards of their own culture, the three authors arrived at the conclusion that Indians generally were backward and uncivilized. The Anglo-Saxon race, so they argued, was at the pinnacle of achievement in technology, politics, religion and art. The Indians represented an embryonic stage of humanity. Since the

Indians had left no marks upon the land, had no concepts of private property, time or money, this was proof that Indian culture was static with the individual bound by idolatry, ritualism, superstition, and indifference to human suffering.

The three missionaries claimed that the Indians possessed a moral order, a form of religion, a sense of justice, a system of education and often expressed sympathetic understanding of tribal society. But all these qualities were based on misconception of the totality of life on the part of the Indian. So, too, the writers claimed merit for Indians in physical characteristics, superior sensory abilities and oratorical skills. Even in singling out individuals such as guides, interpreters and chiefs for praise, the missionaries claimed merit due not to Indian qualities but to virtues which were of primitive or inferior nature.

After listing the degradations of Indians, the missionaries usually launched into a description of the transformation shown by Indians who adopted Christianity. They cited new attitudes including desire to till the soil, live in houses and desire to become neat and tidy. Maskepetoon, Peter Jones, Johnny Sunday and Henry Steinhauer were examples. The writings stressed a new emphasis by Indians on village and home life, better treatment for women and increased respect for the work of the missionaries. Christianity filled a gulf in the yearnings of the Indian for fulfillment.

The metamorphosis of the Indian would take time, opined the three, but the writers were optimistic that one day the Indian would finally be absorbed into white society. The traditions of the Indian must be undermined for they had an insatiable thirst for alcohol and a superiority complex about the benefits of Indian culture. The Indian should remain wards of the Dominion government. The good record of treatment of Indians in the Canadian west was due to the contribution of the missionaries.

The divinely ordained duty of the white men was to help his weaker Indian brother. As trustees, the missionaries could

supervise the elevation. Indeed, McDougall felt that this new Christian and economic society was within grasp in 1911.

Dafoe, Isla Jean. COUNSELLOR PERCEPTIONS OF THE ROLE OF THE INDIAN AFFAIRS EDUCATION COUNSELLOR IN SASKATCHEWAN. M.Ed.: Indian and Northern Education Program, 1974.

Description of the Study

This study investigated expectations and perceived behavior of education counsellors employed with the Indian Affairs branch in Saskatchewan. Major role definers were identified as counsellors, district superintendents of education, principals, teachers, parents, and students. Three major areas of study were: (1) the degree of consensus about counsellor functions as perceived by the counsellors among the six major role definers; (2) a comparison of the perceived role expectations of each role definer with counsellor role behavior; and (3) the conflict inherent in the counsellor role.

Factors related to role definition were reviewed since it was assumed that effective counselling was correlated with consensus on role definition and with compatability of functions the counsellor was expected to perform. Research on role conflict and on the role of the Indian Affairs counsellor was summarized. Three observations are made from the review of the literature: (1) It was not always clear what counsellors felt their role was and there may be differences between what they do and what they feel they should do; (2) an apparent lack of consensus about the counsellor role among counsellors and other groups with whom they work existed; and (3) little empirical evidence existed about the role of the Indian Affairs counsellor.

Research Design

Questionnaires were administered to all education counsellors

employed with the Indian Affairs Branch in Saskatchewan in 1973 and the questionnaires resulted in a 68% return. The questionnaire consisted of three parts. Part I consisted of eight open-ended statements in which subjects were asked to contribute their own ideas regarding the counsellor role. In Part II subjects responded to 70 functions which an education counsellor in the field might potentially perform. In Part III the 70 items were basically repeated, but subjects were asked to indicate their perceptions of what they thought were the expectations for their roles as educational counsellors as well as what they perceive to be the expectations of their role by some of the other people with whom they worked.

Statistical procedures included one-way Analysis of Variance and the Newman-Keuls comparison between ordered means.

Findings and Conclusions

Male counsellors outnumbered female counsellors in a ratio of more than five to one. Average counsellor age was 30-39 years, 32% had completed fewer than three guidance and counselling classes, average years' experience in education was 12 with an average of four and one-half years' experience in full-time counselling, and over 80% of the counsellors had no postgraduate diploma or degree in guidance and counselling. Average case loads were less than one hundred students.

Differences were found between counsellor's perception and perception of people with whom they worked. In the perceptions of the counsellors, concepts of counselling held by the role definers differed for 27% of the functions investigated and significant differences were found between role expectations and role behavior for 64% of the 70 items studied. The disagreements in role definition were found to be related to the degree and kind of help that counsellors should offer students and to counsellor involvement in administrative tasks. Counsellors felt that parents and students believed that arranging for financial assistance for school

supplies and transportation, assisting students find jobs, and planning extracurricular activities for students were more appropriate counsellor functions than the provision of personal counselling services. Vocational guidance and counselling was rated higher by parents and students than was personal-social counselling. These differences may make it difficult for counsellors to empathize with the personal problems of the Indian people with whom they worked.

Counsellors felt that principals, teachers, and superintendents believed that guidance services were usually appropriate counselling functions. Counsellors felt that principals, teachers, and superintendents believed that greater value should be placed on personal counselling for students and their parents. However, counsellors felt that superintendents, principals, and teachers placed priority on administrative tasks, and on guidance and counselling directed toward keeping the students in school.

Counsellors tended to place more emphasis than other groups on personal counselling, working with Indian communities, and on professional development, and less on administrative functions. Counsellors indicated that a great deal of time was spent in administrative duties even though they did not believe that administration should be a part of their job.

Findings indicated a confused array of functions which counsellors were expected to perform. This was detrimental to the quality of counselling services for Indian clients and clarification of the role of the Indian Affairs Counsellor was essential if effective growth was to be seen in counselling Indian students in Saskatchewan.

Dearing, Albert George. POLITICS AND ADMINISTRATION IN AN EASTERN ARCTIC SETTLEMENT. M.A.: Anthropology and Archaeology, 1974.

Description of the Study

This thesis dealt with the politics of social relations in

Rankin Inlet, Northwest Territories. Chapter One focused on a description of the geographic setting, location, transportation factors, communications, climate, terrain and topography, resources, historical background, and demography. The second chapter focused on political organizations and described outside agencies, community-based agencies, and interpersonal relations between Eskimos and Whites. The third chapter on ethnic stratification described how White and Eskimo groups perceived themselves and one another. The final chapter on structural dynamics focused on the Co-op and the settlement council.

An examination was made on how structural considerations affect political behavior and how this in turn affected political organization in the community. Three case studies were described to demonstrate the mutual interdependence of structure and behavior in settlement politics. These case studies dealt with the development of the local cooperative enterprise, the settlement council, and changes created by individual's actions upon the network of social relations in which they participated.

Research Design

Data was collected over a four year period between 1971 and 1975. Study of the settlement was based upon a theoretical model which used the idea of social roles as a framework for understanding a settlement's social life.

In the absence of well-informed informants or willing informants, the field study fell back upon direct observation and participation as a data gathering technique. Relatively few attempts at formal interviews were made because interviewing actions were interpreted as threatening. Local residents regarded their personal control of information about themselves, their business, their families, and their political activities as vital to their economic security and personal success. Research technique evolved into placing oneself in positions where one would be most likely to pick up information divulged spontaneously. It was

only after the researcher shed his role as a white transient and as an anthropologist and adopted the lifestyle of the community that collection of meaningful data took place. Data collection usually involved waiting until conversation spontaneously ran in a direction which seemed potentially fruitful and then encouraging it by adding agreement to stated opinion and making mildly speculative open-ended statements.

Findings and Conclusions

The Eskimo domestic housing units experienced a high degree of residential movability which reflected the fluctuation in the economic boom and bust settlement pattern. Social relations within and beyond the domestic units tended strongly in the direction of informality. The units served to provide a legitimate context for activities such as sexual relations between adults, conception, gestation, rearing of children, feeding, clothing, and the sheltering of members.

The basic sociocultural cleavage in the community was a division of the population into White and Eskimo groups. Few formally organized community-wide activities were available for children. Most events were organized by whites with rare participation by Eskimos, particularly older, mature adults. The lack of adult Eskimo participation except as spectators lay in essential contradictions in the philosophical orientation of adult Eskimos toward egalitarianism.

The majority of inter-ethnic social interaction occurred in the context of formal job or work activity which involved the majority of power and authority by Whites acting on behalf of their agencies and Eskimos acting for themselves. Differences in language, lifestyle, accommodation, cultural differences, demographic characteristics of the two ethnic groups resulted in few off-the-job interactions.

Alliances among Whites were formed in the course of job performance by those in close and frequent contact and between whom

there was a good deal of interdependence. Alliances and relationships corresponded closer to the format of the government bureaucracy rather than by social relations outside the job context.

In a community with a vast disparity in wealth, gambling served as a leveling mechanism to redistribute wealth regardless of other sources of income. Beer sharing, gambling, and gossip served to maintain a tighly-knit body of opinion with respect to behavioral rules and expectations and provided a lever to encourage conformity within the Eskimo ethnic group. Among Whites gambling, card games, drinking and gossiping were also enthusiastically indulged in, but the role of gambling in maintaining relationships was more subdued than among the Eskimos. Although liquor consumption, food sharing, and information sharing were elements in the social process among Whites, the dispersment and consumption of these items was not the major purpose. Rather, the purpose lay in the maintenance and establishment of social relationships. Differences between Eskimo and White behavior lay not so much in what members of each group did but in how they did it and how these activities were perceived by them.

The investigator also noted that since authority was possessed by outside agencies rather than by local domestic groups, groupings based in kinship principles did not appear to form politically important social segments.

In spite of the contradictions of settlement living, people were able to lead relatively coherent lives. However, this coherence was achieved only at a cost expressed in high levels of anxiety and frustration and in high rates of alcohol consumption.

As development proceeded in the North, and settlements like Rankin Inlet became regional government headquarters, the investigator concluded that the toll in human-social costs would be paid by the people living there.

Dooner, Terrence John. SEEKASKOOTCH: DAY LABOUR, SCHOOL CONSTRUCTION PROJECT. M.Ed.: Indian and Northern Education Program, 1978.

Description of the Study

The thesis sought to determine the effects of a day labour school construction project on the Seekaskootch Indian Reserve at Onion Lake, Saskatchewan.

Residents of the reserve were hired in order to build Chief Taylor School during the years 1972-1978.

Research Design

The literature on the effects of a day labour project on a reserve generated 110 questions. From these, the researcher chose 76 of the questions to serve as a basis for in-depth, open-ended interviews with Indians and non-Indians associated with the project. Thirty-four of the questions formed a guided interview instrument. All of these latter questions were directed to a sample of 33 band members who had worked on the project and eight of the questions were asked of a sample of 27 non-participating band members.

The researcher followed participant observation procedures to gather data and interpret events three and one-half years after the day project had begun. A further re-examination was completed six years after the start of the construction program. In effect, the thesis represents a six year case study of the construction project.

Findings and Conclusions

The largely untrained and inexperienced labour force of 1972 successfully completed the school project with no apparent reduction in the quality of workmanship. At the same time, certain community functions such as health services, recreation and transportation benefitted. Alcohol and violence problems did not

increase in the community during the construction period.

In the opinion of those interviewed there were more job opportunities for band members, new school facilities, and increased spending on education and for consumer goods in the community as a result of the project. The project produced little effect on the number of social assistance payments, reserve land use or the doing of traditional cultural activities.

Band members interviewed expressed positive views towards such projects, favored reserve development, and wanted Indian language and cultural courses carried on and developed in the school program. Band members indicated that the work experience would help their future employment prospects on and off the reserve.

The study found that this project was the least expensive day labor school built in Canada between 1960 and 1974. Further, the total cost of building the school compared favorably to similar sized buildings built by contract.

The study concluded that such successful projects required the cooperation of band leaders and members, a labor force of sufficient size, the cooperation of the supervising government department and a good project supervisor. This community development approach put the band in a position "to confidently plan and proceed with its own [further] development."

The study suggested that other case studies of such projects should be done. A longer term project might be carried on in the Seekaskootch case. Indian viewpoint and interpretations would be imperative.

The study stressed the need for participation of the chief and council in the recruiting of day labor and the quick release of funds by the controlling department at each stage of construction. The project supervisor must be able to purchase local materials without red tape. Counselling for the work force is an imperative. Salary allowances should reflect training and experience. The choice of a sensitive and responsive job supervisor is

vital to the project.

Dyck, Noel Evan. THE ADMINISTRATION OF FEDERAL INDIAN AID IN THE NORTH-WEST TERRITORIES, 1879-1885. M.A.: History, 1970.

Description of the Study

Events were traced which affected Indians in Saskatchewan between 1879 and 1886. Because of the disappearance of the buffalo in 1878-79, the federal government proposed to "make farmers" of the Indians of Treaty Four, Six and Seven but in order to accomplish this the government had to make provision to feed the Indians during the transition. To understand the successes and failures of government programs and the growth of Indian agitation to 1885, Dyck proposed an "investigation of federal aid to the Indians" concerned in those treaties.

Research Design

This descriptive narrative is based on research from library sources and government documents.

Findings and Conclusions

The 1870's in Western Canada featured the loosening of Hudson's Bay Company control, the invasion of American and free trader elements, the spread of firewater, and agitation. By the 1880's surveyors had entered the land, the buffalo had all but disappeared and the Indians were having difficulty with the influx of American traders.

By 1877, seven treaties had been agreed to by the Indians. By 1882, the government could state with authority that there were 26,650 treaty, non-treaty and Sioux Indians in the North-West. The North-West Mounted Police had been organized. These measures indicated the Canadian government's expectation of the rule of law and what that government expected of the Indians. The Indians wanted order restored.

By the treaties, Indians agreed to be loyal subjects but renounced all rights, titles and privileges. In return, Indians were to get reserves, hunting and fishing privileges, monetary payments, a medicine chest, and help in case of famine.

By 1876, a crisis in the supply of buffalo had developed. The Sioux had entered Canada, thus making greater demands on supply. By 1878-79 the government recognized the need for food relief and appointed Edgar Dewdney as Indian Commissioner.

In 1880, the Reserve Agriculture Program (R.A.P.) was instituted but it was applied mostly to Indians of the Treaty Six area. Treaty Seven Indians preferred to travel south of the Medicine Line and, indeed, were encouraged to do that until the Americans became hostile in 1882.

Dyck maintained that R.A.P. failed not because of Indian lack of industry, but because of the planners' unrealistic expectations, their lack of real commitment and the pressure to cut expenditures. In 1883 appropriations were severely cut and in 1884 a drought was experienced.

People responded differently to the transition. Crowfoot cooperated whereas Poundmaker demanded more government aid. Big Bear refused treaty for a time. The Cypress Hills' Indians faced starvation. Piapot, Little Pine and Lucky Man agreed to take reserves.

Big Bear organized a council of chiefs in 1884 at the same time as the government tried to reduce expenditures. Incidents at Fort Pitt and Crooked Lake forced the government to decide on increased expenditure but also to strengthen the police. The government tended to appease Crowfoot, ignore Metis demands and made little effort to conciliate Big Bear.

The disappearance of buffalo, treaties, farming practices, reserves, the Reserve Agricultural Program, government economics, redress and rebellion were all interconnected. The Indian had been transformed from an independent to a dependent state.

Finnegan, James T. TIPI RINGS AND PLAINS PRE-HISTORY: A REASSESSMENT OF THEIR ARCHAEOLOGICAL POTENTIAL. M.A.: Anthropology and Archaeology, 1981.

Description of the Study

The author developed a framework for use in archaeological interpretation by predicting the relationship between the rings and the original tipi. The rings are the remnants of stones used to hold the tipi in place. The tipi was removed; the rings remained. After the construction of a model from the ring, Finnegan could predict the likeness of the original structures. By taking the data from an actual site of tipi rings in southern Alberta (Ed O.P.I.) the predictions of the model could then be tested. As a result of the successful prediction, then information about the character of the site could be deduced.

Research Design

Four methodological advances, known in 1979, have been utilized in this study. They included methods for the rapid mapping of the rings, dating them as to when the tipis were anchored by the rings, standardization of the mensural data, and the excavation which tested both inside and the exterior of the rings.

The author noted that the ring is an archaeological phenomenon but the tipi is an anthropological one. Relating the two was the problem. He did not indicate the ethnic origin of the ring but noted that most would be of Blackfoot origin because these people were the long time residents of the area.

The Spaniards observed tipi rings as early as 1540-42. Onate gave the best description of them in 1599 and pointed out that the rings were formed from rocks which anchored the bottoms of the tipi cover.

Tipi use as a dwelling may date back 8000 years. The advantages of the tipi as a structure were that it possessed low heat capacity walls, minimum exposed surfaces, and maximum stability.

In that poles could be converted into travois frames pulled by dog or horse, it eased the transportability problem for the Indian. The author conjectured that the tipi was designed as a primary dwelling of a people of a pedestrian culture.

The tipi was described as having five components: cover, poles, fasteners, liner and anchoring devices.

The covers, annually made in good times, and made up of from 12 to 18 hides, required that the individual hides be sewn into a semicircular shape. The inside diameter of the cover determined whether the tipi would be short or tall in stature. Ears or flaps entailed additions. The estimated weight of a hide would be 3.4 kg and a 10 hide tipi could thus be transported by a dog.

Poles provided the upper framework of the tipi. Poles would be selected according to the design of the tipi, what was available, and convertibility to travois for transport.

The number of fasteners (6-16 above the door, 2-5 below) were carried in a skin pouch. Their weight could also be determined. The liner or ghost screen, which lined the inside of the tipi, provided insulation. Wood or bone pegs, sod blocks, or stones were utilized for anchoring the tipi.

How the Indians assembled and disassembled the tipi, and the principal furnishings and placement of people in the tipi, were envisioned. The author estimated that a tipi would have an average of six persons with 1.86 cm^2 of floor space per person.

According to the model conceptualization, the diameter of the tipi ring determined the number of hides, poles and inhabitants. The weight of the tipi cover and the expected maximum wind velocity could also be calculated. Two anchoring strategies could be plotted depending on the availability and type of surface rocks. Eight variables were defined as likely to predict the relationship between the tipi and its ring: inside diameters (two), outside diameters (two), thickness of cover, number of anchoring stones, distribution of those stones, total weight of the stones, distribution of weight and average weight of each stone. Certain

predications between rocks used and wind speed could also be made.

The data on an actual site (Ed Op-1) in southern Alberta was then discussed. The site had numerous occupants and featured cairns, a medicine wheel and tipi rings. Each tipi ring was mapped and a dozen test excavations were made.

Findings and Conclusions

Despite some differences, the model predictions did conform to the tipi rings at Ed Op-1. The predicted anchoring strategy, however, did not confirm the observed anchoring strategy.

The tipi ring diameters could be used to correctly calculate the number of hides used, the poles required and the number of persons who would comfortably occupy a tipi. Those figures illustrated the investment of raw materials required in order to construct this type of dwelling.

The tipi rings in Ed Op-1 differed from the model in being thicker and by having a different pattern of rock distribution. The tipi rings conformed to the model in the relationship between the inside diameter and the number of anchoring rocks. The inside diameters could be used to predict the number of poles, hides and inhabitants. The value of these variables met ethnographic expectations.

The cluster of rings formed encampments made by a single band. A number of bands had occupied the site on the same occasion, and the entire cluster formed a supra-band or omnubium encampment. It was further deduced that the site was probably occupied for a ceremonial occasion during a summer season.

Forsman, Michael Robert. THE PREHISTORY OF MONTREAL LAKE, CENTRAL SASKATCHEWAN. M.A.: Anthropology and Archaeology, 1976.

Description of the Study

This thesis outlined the cultural history of Montreal Lake in

central Saskatchewan. Excavation programs were carried out during summer field surveys in 1972 and 1973. A survey of other archaeological sites and projects in the northern Saskatchewan region is included.

The majority of sites were clustered around the entrance to the Montreal River with some other sites located around the lake. Most of the occupational prehistory was represented by northern plains related complexes and traditions. Earliest occupations included Oxbow, McKean, Duncan and Hanna complexes of about 2000 B.C. Succeeding complexes such as Pelican Lake and Besant materials were also plains affiliated. Around 1500 A.D. Boreal Forest cultural traditions such as the Clear Water Lake complex appeared and persisted until the contact period with white people. The study area of Montreal Lake is described in terms of its low relief, sandy, loamy, and organic soil textures, the lake in terms of a major drainage system, artificial dam control, climatic zone, fauna, birds, deglaciation characteristics and its location along the southern boundary of the Boreal Forest region.

Research Design

Base camps were established around the lake and beaches and other eroded areas were surveyed for cultural material. Test excavations consisted of one meter square units dug by shovel and trowel. Cultural materials were collected and catalogued according to depth and test unit. Kits were profiled and sketch maps of each site were drawn. Data was also recorded regarding vegetation, topography, disturbance, and contemporary structures. Sites were mapped topographically. Artifacts, detritus, floral and faunal remains were recorded to the nearest centimeter. Soil samples were taken of hearths, along with ash and carbon samples. Profiles of the excavation units were drawn and photographed and all excavation units were then back-filled.

Two methodologies were employed in analyzing artifacts. Attribute analysis was used in determining artifact types as well

as allowing potential statistical tests of significance. Topological analysis was used in comparing artifacts to those from other areas. The reconstruction of the culture history was based on typological comparison of diagnostic artifacts and relative dating of a multiple component site. Relative dating of artifacts was accomplished in the laboratory. Horizontal mapping of features and artifacts helped identify activity areas and the identification of faunal remains made it possible to infer seasonality of occupation.

Findings and Conclusions

Although Montreal Lake may have been exposed to deglaciation in approximately 10,000 B.C., little evidence was found to support the hypothesis of a continuous sequence of human occupation. Three main periods of cultural activity were identified. The Clear Water Lake complex of the Woodland Cree about 1800-1500 B.C. represented the period of greatest occupational activity. This complex was contrasted with early meso-Indian complexes. The second major period included the Northern Plains complex of the Napikwan tradition of 700 B.C.-500 A.D. and the more recent cultural complex of the Tunaxa tradition. Finally, around 1500 A.D. occupations indicative of a boreal forest cultural tradition such as the Clear Water Lake complex appeared and persisted until the contact period.

Two major time periods were identified in the prehistory of the Montreal Lake area. The major differences between the two periods were manifested in the projectile point and in the presence or absence of pottery. In addition to differences in material culture, there was also some difference in the settlement patterns. The limited geographical currents of materials in the early meso-Indian materials indicated the exploitation of highly localized resources within a relatively large region. These resources were probably harvested by a small but cohesive group of people. Exploitation of resources was highly localized and

occupation of more than two of the most favored sites was not practical from a logistics or strategic-harvest viewpoint.

Another possibility is that occupation of more than two most favored sites simultaneously may have indicated a short-term population overload which resulted in a slightly more diffused settlement pattern, although still within the favored region. This second interpretation would suggest a less intensive but longer term exploitation of available resources. Smaller groups of people may have occupied the area on a very intermittent basis, possibly less than four a full season, but over a relatively longer time span.

Gold, Dolores. PSYCHOLOGICAL CHANGES ASSOCIATED WITH ACCULTURATION. Ph.D: Psychology, 1966.

Description of the Study

Acculturation of Saskatchewan Indians to white-industrialized-urban culture and changes in psychological functions which occurred during the acculturation process was the focus of study. Hypotheses were based on previous research which indicated that motivations and values of acculturated Indians would be more similar to those of white people than those of unacculturated Indians. Related literature suggested dominance of the deferred gratification pattern in industrialized, white, North American culture, while dominance of the immediate gratification pattern appeared to exist in many North American Indian cultures. Acculturated Indians appeared to place greater emphasis on achievement, foresight and planning which implies a future time orientation and a long range time perspective than did less acculturated Indians.

Psychoanalytically derived theories, cognitive theories, and social learning theory in respect to culture change are reviewed. Findings from experimental, socio-economic, and cross-cultural research are also provided.

Research Design

Subjects were administered measures for socio-economic status, acculturation, gratification preference, semantic meaning of selected culturally relevant concepts, needs achievement, time orientation, and accuracy time estimation. The sample consisted of four groups of 20 subjects each: urban Indian, urban white, rural or reserve Indian, and rural white subjects. Random selection for the sample was not made. Tests were administered individually in approximately a three hour time period by the author and a student assistant. Data was analyzed by a two-way analysis of variance.

Findings and Conclusions

On the measures related to socio-economic status, the rural Indian sample was significantly lower than the other three groups in education, the Blishen Occupational Scale Score, family income, the white housing scale score, room-to-room ratio, and had significantly more children. The two urban and the rural white samples did not vary significantly on the socio-economic measures. Significant interaction effects for education, the Blishen test, and white test scores pointed to the conclusion that the conditions of being Indian and living in the country were associated with low education and socio-economic status. It appeared that more highly educated Indian women left the reserve and that reserve Indian children left school earlier. There were no interaction effects for income, room-to-person ratio, or number of children per family. Housing status and occupational level were related to both ethnic and regional identification. Education level and socio-economic status appeared to be more related to each other for the Indian and urban white subjects than for the rural white subjects.

In terms of acculturation the reserve Indian subjects scored significantly lower than urban Indian subjects. The urban and white rural samples did not differ significantly. The rural Indian sample scored significantly lower than other groups in terms of

ethnic and regional effects. Since urban Indian subjects indicated a higher level of education, the investigator assumed that urban Indians may be less dependent upon contact with white people to gain cultural information. Urban Indians may be better prepared to make use of other sources of information more readily available in the city than on reserves, such as newspapers, radios, television, and libraries.

Acculturation appeared to have a tendency to be correlated inversely with age and was positively correlated with education. Acculturation and length of stay in the city did not correlate at a significant level. Results supported the hypothesis that the urban Indians were more acculturated than rural Indians and that education was positively correlated to acculturation. Correlation between socio-economic status and acculturation suggested that as Indians acculturate to industrialized society their socio-economic status rises.

Reserve Indians had less accurate concepts of time than acculturated Indian and white subjects. Acculturated Indians were more similar in their estimates of time to white subjects than to reserve Indians.

Results failed to support the hypothesis that reserve Indians would show less need achievement, shorter time spans, and more present-time orientations than acculturated Indians and white subjects. This finding was not supported in the related literature and the investigator concluded that intervening variables in this study resulted in non-significant results.

Findings suggested that more anti-Indian and anti-Metis prejudice was held by white subjects in rural rather than in urban areas. Rural Indians were rated as preferring immediate gratification and scored significantly less than the rural white sample in terms of enjoying school. Formal schooling with its more alien curriculum to Indian children than to white children may result in greater enjoyment by white subjects while attending a familiar institution. The rural Indian sample was the only group who felt

no need to continue their schooling. The investigator concluded that low motivation for formal education was partially responsible for the lower level of education among Indian people even though other factors such as economic pressure and ill health may be present.

Unlike the other three groups, the rural Indian sample was rated as not prepared to undergo deprivation for the sake of their children's education. This group was also rated as showing less interest in their children's school work and felt less of a need to save money for their children's education. Government payment for education and the low standard of living on reserves may have combined to provide little incentive to save for educational costs.

Rural Indians were rated as finding it difficult to tie themselves to a job while the other three groups were rated as being able to do so. Rural Indians believed that routine work destroyed independence while both the urban Indian and urban white samples did not believe this. Only the rural Indian sample was rated as having not proven themselves as reliable and capable workers. This group was rated as being more wasteful of time, more impulsive, prepared less for emergencies, having fewer long-range goals, having less foresight, thinking less about the future, and doing less planning ahead in comparison to the other three groups. There were also significant differences in gratification preferences among the four groups with the rural Indian group consistently differing from the other three groups. The investigator considered the possibility of anti-Indian bias on the part of the raters, but attempted to overcome this factor in the design of the study.

Goller, Albert Edgar. A STUDY OF THE ATTITUDES OF SLAVEY INDIAN PARENTS TOWARD EDUCATION IN HAY RIVER. M.Ed.: Indian and Northern Education Program, 1976.

Description of the Study

What are the specific attitudes of Slavey parents towards

education vis a vis

1. participation,
2. teacher training,
3. Indian content,
4. home-school relationships?

A pre-designed questionnaire was administered to Indian parents at Hay River, Northwest Territories, in 1976 to determine the attitudes of those parents towards the existing educational programs. At the same time, parents were asked as to what changes were needed in the educational system to better meet the needs and desires of those parents.

Research Design

The instrument used was a modified form used by Carriere (1966) in Saskatchewan and Lawton (1970) in the Northwest Territories. A pilot test of the questionnaire was carried out on graduates of the University of Saskatchewan to see if revisions of the questionnaire were needed, particularly in the area of the language used. Permission to interview band members was obtained from the chief and council.

Ten parents, chosen at random from the Hay River area, were interviewed in their homes. As well, two elders and five Euro-Canadian parents from Hay River were interviewed.

Responses to the individual questions were tabulated on a master answer sheet. Each set of responses to an individual question was then analyzed to determine the views and attitudes of the parents.

Findings and Conclusions

The educational program did not meet the Slavey parents' perception of their children's cultural needs. Slavey parents wanted certain aspects of their culture and way of life taught to their children so that the latter could develop an appreciation, understanding and pride in themselves and their culture. Parents felt

that this could contribute to self development, personal growth and a knowledge how the Slavey had contributed to the Canadian mosaic. Slavey parents also stated the need for closer home-school relationships than had existed before. They opined that teachers should have intercultural training before being posted for duty.

The Euro-Canadian group seemed to have developed a resistance to the development of local control of education. Generally, they did not see the need for inclusion of the local cultural materials as this would take time from the skills and content that the school was trying to present.

The author recommended that parents require familiarization with changes in education before those changes are instituted. He recommended that an education committee be organized under the auspices of the Hay River Indian Band. Closer dialogue was suggested between the band and the Department of Education.

Slavey parents should decide whether to have appointed or elected members of the educational council. The writer envisioned that the final outcome of development should be local control of education.

The writer envisaged the establishment of a Slavey speaking kindergarten program, the incorporation of elements of Slavey culture into the curriculum, establishment of better home-school relationships, the recruitment of Slavey speakers to teach in the primary school program and intercultural in-service training of teachers for the schools of the community.

Green, Richard Morrison. A CROSS-CULTURAL SIMULATION FOR ATTITUDE CHANGE. M.Ed.: Indian and Northern Education Program, 1975.

Description of the Study

A cross-cultural simulation game was "designed to present a native Indian socio-cultural experience for non-Indian people."

The study investigated the effect of the simulation on the attitudes of non-Indians toward Indians as a result of the experience.

Research Design

Based on the premise that the lack of cross-cultural communication between Indian and non-Indian people was caused mainly by non-Indian misunderstanding of Indian cultural values and experiences, the simulation, Red Tape, was constructed. A board type game, on the Monopoly model, forced the disc rolling player to encounter the same obstacles as would be endured by rural Indians on arrival in the city. By meeting the simulated obstacles, so the author hypothesized, the player "would display a significantly positive change in attitude" towards Indians thus beset.

A pretest-posttest control group design was utilized. Forty non-Indian, urban, grade 10 students were randomly selected and allocated to equal experimental and control groups. As pretest and postest, the Survey of Attitudes Toward Native Indians was administered to all students. The experimental group played Red Tape for five treatment sessions, whereas the control group had no treatment. T-tests were computed on the pretest-postest gain scores of the experimental and control groups.

Findings and Conclusions

Red Tape proved an effective change device in that the students participating in the simulation showed attitude change. The simulation served as an "active, persuasive communication medium," a viable method of representing a cross-cultural experience, and a vehicle for eliciting the affective involvement of the players.

Red Tape should be used in conjunction with other curriculum resources. Such games should be constructed with Indian assistance and sanction and be subjected to rigorous field testing and modification. Teachers employing such games should be conversant with the theoretical framework of simulations. Further, simulations could be used in preparing officials in the urban environment,

counsellors at the reserve level and teachers who serve in intercultural fields.

Further research was suggested in the following areas: (1) the permanence of the attitude change, (2) the effectiveness of simulation with native Indian students, (3) the construction and testing of games relevant to the culture and life experiences of the Indian student, (4) the use and development of simulations by teacher education institutions.

Green, Vicki Anne. THE INDIAN IN THE WESTERN COMIC BOOK: A CONTENT ANALYSIS. M.Ed.: Indian and Northern Education Program, 1974.

Description of the Study

The role and characterization of the Indian depicted in the western comic book was examined by content analysis. The comic book was defined as an inexpensive, pulp magazine containing stories presented in a sequential picture and narrative form. Because of its availability, inexpensiveness and wide attraction to children of all ages, the comic book was deemed an "educator" of a type. The term "western" referred to those comics devoted to portrayal of life on the "frontiers" in western North America.

Specifically, nouns and adjectives used to describe Indians, stereotypes about them, characterizations used and roles played by Indians in the comic books were determined. Also the composite pictures portrayed and the verbal attributes and roles played by the Indians in the stories were outlined.

Research Design

Two hundred fifty comic books, purchased randomly from two second-hand book stores in Saskatoon on 12 different occasions, were selected with a criteria that each story must be about Indians in the "West" and that each story must portray two Indian

"characters," one of which must have a major speaking part. Forty-four stories from the total were randomly selected for use in the study.

The categories of Agogino (1950) were used to identify pictorial elements of the comic books. The Katz-Braly stereotype scale (1933), which required coders to list and place adjectives in rank order, described the flow of thought in the pictures.

Categories, indicators and items from Speigelman et al. (1953) were used on verbal material. The Katz-Braly instrument was applied to determine the overall effect of each story.

Three other analytic instruments based on Berelson and Salter (1946), Gast (1967) and Agogino (1980) were used to determine the characteristics, concepts and stereotypes depicted. After a complete reading the coders could then document the implicit lessons, themes, and directions of the story as well as whether the story had a positive, negative or neutral attitude towards Indians.

Five hypotheses were investigated: (1) negative characteristics and stereotyping of the Indian does occur within the western comic book; (2) discriminatory and derogative words are used to describe the Indian; (3) the treatment of Indians does not dignify his differences of race, creed and custom; (4) Indian and non-Indian interaction takes place in an "old West" setting; and (5) Indians are unable to solve their problems and are dependent.

The three coders and the researcher first tried their categorizations on five stories. When a degree of agreement in assessment had been reached, each of the four worked independently on the remaining sample. Results were expressed in percentage comparisons.

Findings and Conclusions

The comic books depicted the Indian in a negative role thus perpetuating common stereotypes and generalizations.

The Indian, clad in traditional western Indian costume and involved in a raiding and hunting economy, had a cowardly streak

and an evil character. He was grim expressioned, treacherous, sneaky, cruel, dependent and untrustworthy. His costume, hair style, weapons, and life style reflected an ominous atmosphere. He most often instigated trouble. He was rarely the main character or hero but largely the sub-character and villain. Vengeance, hatred, revenge and failure to solve immediate problems were characteristic and his methods of entertainment were physical violence, threats, dependence, deceit, cunning and trickery. "Injuns," "redskins," "squaw," and "warrior" were used in the perjorative sense.

The researcher commented that the comic book was an accessible form that was "action packed and adventuresome" as well as sought by children and that it was "significant that a by-product of the comic is resultant ignorance, misunderstanding and prejudice toward a group of people."

Guenther, Mary Lou. A COMPARISON OF LEITER AND WECHSLER TESTS OF INTELLIGENCE WITH INDIAN AND WHITE CHILDREN. M.A.: Psychology, 1975.

Description of the Study

Is the Leiter International Performance Scale (LIPS) a more adequate measure of intelligence for Indian children than the more conventional and widely used Wechsler Intelligence Scale for Children (WISC)? Conventional intelligence tests rely heavily on verbal ability and the Indian child usually has English as his second language. With a verbal test there may be danger of penalizing Indian children and labelling them slower than they actually might be.

Concepts of intelligence were discussed and the investigator concluded that "tested intelligence is to a very considerable extent what Alfred Binet and David Wechsler decided to make it." The cross-cultural approach to intelligence, the relationship

between socio-economic status and intelligence, urban-rural differences and intelligence, and the whole concept of culture fair tests are discussed as well.

Research Design

The sample consisted of four groups of 10 children (urban White, rural White, urban Indian, and rural Indian) matched on age, sex, and socio-economic status. Subjects ranged in age from six years five months to eight years eleven months. A two-by-two factorial analysis was used to analyze the data. Factors used in the analysis of variance were culture (Indian-White) and local (urban-rural). An intercorrelation matrix on all variables was conducted, and correlation coefficients among subsamples were compared for statistical significance. The test battery for the two intelligence tests (LIPS and WISC) and one achievement test were administered.

Findings and Conclusions

Indian subjects did as well as White subjects on I.Q. tests except on the verbal tests in which the White subjects were superior. The investigator inferred that a possible reason for this verbal deficiency in Indian children may be that their first language was not usually English.

High significant correlations between the LIPS and the WISC-F, WISC-V, and WISK-P indicated that the LIPS was a valid measure of intelligence for the total sample. All tests of intelligence were equally good measures of intelligence for White children. Although both the LIPS and the WISC were equally good measures of intelligence for Indian children, the WISC-V penalized Indian children in that it consistently underestimated their intelligence relative to their level of achievement.

The I.Q. scores did not predict achievement for three of the subsamples--urban-Indian, urban-White, and rural White. For the rural Indian the WISC-F and the WISC-V were good predictors for

arithmetic achievement. The White child achieved consistently better than the Indian child in reading, arithmetic, and composition, but Indian and White children were equal in spelling achievement. A possible reason for the Indian child's poor achievement may be related to poor school attendance and to attitudes toward education. Motivation to succeed may differ between Whites and Indians because of Indian traditional attitudes toward education.

Rural Indian children achieved higher in reading and spelling than urban Indian children, although the urban Indian was as intelligent as the rural Indian. Possible reasons for this may be: (a) rural Indian children have more stability of residency on the reserve than do urban Indian children, (b) there are fewer single parent families on reserves, (c) rural children were a majority in their schools whereas urban children were a minority in their schools, perhaps making rural Indian children psychologically more able to cope and identify with peer groups, or (d) difference in teachers may have contributed to achievement differences in the children.

Overall, the LIPS correlated highly with the WISC tests, indicating the LIPS to be a valid measure of intelligence. No urban-rural differences in intelligence were found. The investigator suggested that socio-economic factors may be important variables in intelligence testing. It was concluded that establishing norms specific to the Indian culture may be the most fruitful approach for short-term practical purposes, but not necessarily for the goals of developing culture-fair measures of intelligence.

Hammersmith, Jerome Alvin. THE INDIAN IN SASKATCHEWAN ELEMENTARY SCHOOL SOCIAL STUDIES TEXTBOOKS: A CONTENT ANALYSIS. M.Ed.: Indian and Northern Education Program, 1971.

Description of the Study

Eight elementary school social studies textbooks used in

Saskatchewan schools were analyzed to reveal the treatment utilized by the authors of these textbooks.

Related literature indicated that content analysis is a research technique for the objective, systematic and quantitative description of the manifest content of communications. Content analysis applies only to social science generalizations, to the determination of the effects of communication and to the systematic and semantic dimensions of the language.

Research Design

Textbooks used were listed in Division II of the Saskatchewan Elementary Curriculum Guide (1965) and were chosen by random selection. The author used the building principles of Berelson and the research methods suggested by Budd, Thorp and Donohaw. He also put some of the categories of Bamberger, Gates and Carmichael to service.

This study used the paragraph as the basic unit of measurement for quantitative analysis. A percentage method of making comparison was applied and the following formula applied:

$$\frac{\text{Total number of paragraphs devoted to Indians}}{\text{Total number of paragraphs in the book}} \times 100.$$

Pictures, illustrations and expressions of approval and disapproval were used for qualitative analysis.

Fourteen episodes or periods in Canadian history wherein Indians were dealt with have been identified by Sluman. Since these episodes dealt with Indian-white relations, the episodes were used to analyze the treatment given Indians by the books under investigation. In addition, the study attempted to identify the extent to which Indians were mentioned and how they were treated after the Northwest Rebellion and the signing of treaties with the western Indians.

The study also attempted to determine (1) the comparative space given to topics on Indian and non-Indian themes in the books analyzed; (2) inside and decorative features of Indian references

in the books; (3) percentage of space given to Indians; (4) approved and disapproved Indian characters; (5) grade or division level placement of the book; (6) classification of the Indians presented, that is, whether they were tribes, types, famous characters or not specifically classified; (7) tribes selected; and (8) major topics discussed.

A pilot study and validation procedures were carried out with students and professors at the College of Education at the University of Saskatchewan.

Findings and Conclusions

1. The books gave an incomplete historical picture of Indians. Certain topics, such as the contact with Champlain and the founding of New France, were overemphasized but areas such as those dealing with La Chine, Moraviantown and Ville Marie were badly neglected.

2. Indian themes in the illustrative and decorative features of the books received low priority.

3. The diversity of Indian cultures, languages and personalities was not well represented.

4. Tribes from Saskatchewan were not well represented.

5. The richness and variety of Indian cultures in Canada was not exhibited and there tended to be an emphasis on war and weapons, manners and customs, legends and qualities of character.

6. In six of the books there was a high degree of negative presentation of Indian characters.

7. Indian content tended to be omitted except in periods of initial contact with Europeans, the beginning of the fur trade and the Northwest Rebellion of 1885.

8. Six of the textbooks analyzed would not contribute positively to helping students know and understand the Indian dimension of Canadian history and culture.

The thesis contained a number of recommendations.

1. Four of the books should immediately be deleted.

2. Teachers need to be convinced of the necessity for the more balanced presentation of Indian contribution to history.

3. Authors, editors and publishers must also be made more aware of the need for a balanced view.

4. More textbooks and materials are required dealing with Indian participation in the history of Canada.

5. The textbook adoption system of the province should be reviewed and content analysis utilized when suitable.

6. Elementary school teachers and pupils could utilize these methods.

7. Indian representatives should be included on textbook selection committees.

8. Much more materials need to be made available to Saskatchewan schools on Indians.

9. Publishers should seek advice on manuscripts which deal with the Indian contribution.

Handley, Joseph Leon. TEACHER PERCEPTION OF EDUCATION PROGRAM SUITABILITY IN NORTHERN SASKATCHEWAN. M.Ed.: Indian and Northern Education Program, 1970.

Description of the Study

Teacher perception of the suitability of the education program for Indian and Metis children in Northern Saskatchewan was examined. Related literature suggested that teachers do realize that there are many problems concerning the Indian and Metis child in education, but they may be hesitant to attempt new approaches that have been suggested. It seemed, therefore, necessary to discover how suitable teachers perceived the present education program and in what areas they felt changes were most urgently needed. Teacher perceptions were deemed essential since they were the keys between

recommended changes and what actually went on in the classroom. Teacher trainers and curriculum developers could not have clear guidelines until they knew first how teachers perceived the education program needed in their schools.

Research Design

The sample consisted of 165 Division one, two and three teachers in Northern Saskatchewan. Analysis of the data was made on teachers as a total group and teachers grouped according to five variables: type of teaching certificate held, area of study in teacher training, total years of teaching experience, total years of teaching experience with Indian and Metis children, and division level of experience with Indian and Metis children. A questionnaire was designed by the investigator and 84.5% of the sample returned completed questionnaires.

A standard Z score was computed and the probability level determined in order to test the significance of the findings concerning teacher perception of education program suitability. In testing data related to the five variables noted above, a multifactor analysis of variance was done on item scores.

Findings and Conclusions

Teachers felt that the education program in Northern Saskatchewan was in general unsuitable. Reading, Literature, English and Social Studies were deemed most unsuitable. The shortage of relevant resource material was considered to be a major problem area.

Science, Mathematics, the adapted Social Studies program, and pre-vocational and vocational courses were considered to be most suitable.

Some teachers felt the program was less suitable than did other teachers. These teachers included those who had taken courses in Indian or cross-cultural education programs, those with less than four years of teaching experience with Indian and Metis

children, and those with a total of less than four years of teaching experience. No significant differences were found when teachers were grouped according to the type of teaching certificates held, or according to the division level in which they had experience in teaching Indian and Metis children. Many teachers perceived problems in education as being the fault of the home environment of the Indian and Metis child and felt that changes must come in the home before changes in the education program would be effective.

The investigator recommended that a regional curriculum resource laboratory be established for teachers in Northern Saskatchewan communities, a teacher-at-large position be created to enable teachers to be free from regular classroom teaching to develop curriculum, the University establish extension services for teachers in the North, summer short courses be made available through the Saskatchewan Teachers' Federation, regional Saturday workshops in curriculum development be held by the Department of Education, some training in Indian or cross-cultural education be a requirement for teaching in Northern Saskatchewan, and that the Department of Education undertake a thorough evaluation of suitability of education programs currently offered in Northern Saskatchewan. All recommendations did not necessarily reflect directly from findings in the study, but, by the author's admission, were also drawn from personal experience.

Harding, David James. AN EMPIRICAL CLARIFICATION OF MOTIVATIONAL VARIABLES AMONG SASKATCHEWAN PEOPLE OF INDIAN ANCESTRY. M.A.: Psychology, 1965.

Description of the Study

The study investigated motivational and attitudinal variables among people of Indian ancestry.

Harding argued that there was a lack of reliable knowledge

regarding problems faced by Indians and Metis and this lack hampered the development of "intelligent" programs and did not "facilitate healthy integration into the larger Canadian society."

Research Design

Harding adapted the Thematic Apperception Test (T.A.T.) and devised a questionnaire.

T.A.T. was chosen because the test had the following characteristics: (1) successful use by other researchers; (2) responses could be subjected to content analysis; (3) sensitive to unconscious or latent aspects of personality; (4) elected a multiplicity of responses; (5) multidimensionality; (6) presumed that there was a lack of subject awareness regarding the purpose of the testing situation; (7) easy to administer; (8) permitted comparison with other cultures; and (9) avoided difficult areas that sometimes provide barriers between the interviewer and subject.

T.A.T. consisted of 8l picture projections and subjects wrote responses to a set of questions. Responses were coded and randomized, and subjected to content analysis.

The questionnaire consisted of items designed to measure for presence and strengths of stereotypes "typically associated" with Indians in the areas of work, education, family, social aid and ethnicity.

Subjects were from Beauval (41), Ile a la Crosse (60), Buffalo Narrows (46), and Prince Albert Correctional Institute (122) and were categorized as (1) "full blooded" or Indian, (2) "mixed parentage" or Metis, and (3) "no Indian ancestry" or white. Indian and non-Indian were matched as to age and sex. A pilot study was conducted with 26 students at the Saskatoon Vocational School to establish reliability of T.A.T.

Both in-school students and young adults to the age of 30 were tested in the three northern-most communities. All adults were tested in the Correctional Institute.

Communities were chosen because of accessibility by car and

because the schools had a high proportion of students of Indian ancestry. Buffalo Narrows was typified as a much "acculturated community" with 75% of people not being Indian or Metis. Ile a la Crosse was considered a Metis community with Beauval having the fewest white people and thus possessing the "least degree of acculturation."

Findings and Conclusions

1. Out-of-school Metis subjects possessed positive school and educational aspirations.

2. " . . . different motivations and attitudes, particularly in the areas of work and education, existed among the three communities samples."

3. "Metis from the jail were more similar to whites than were either Indians from jail, or Metis from out of jail."

4. While both Indians and Metis had motivations corresponding to those of whites, Indian-Metis similarities predominated. Also a discrepancy between relatively high aspirations and low performance was noted for Indians.

The investigator concluded that:

1. Educational aspirations can be effectively developed in Indians.

2. The "levels of acculturation" differed in the three northern communities. These differences affected the individual's statement of motivations. Acculturation helps to determine motivation.

3. Metis motivation was more similar to that of whites than was the Indian.

4. "Social and economic discrimination, not low aspirations, underlies the low achievement of people of Indian ancestry."

The author suggested that governments should tailor policies to specific community conditions in order to assist Indians and Metis to fulfill their aspirations.

Hoiland, Esther Amelia. INTERPRETATIONS OF ENGLISH IDIOMS BY INDIAN AND NON-INDIAN CHILDREN. M.Ed.: Curriculum Studies, 1973.

Description of the Study

"Do Indian bilinguals, non-Indian bilinguals, and non-Indian monolinguals differ significantly in their ability to interpret English idioms?" Idioms are defined as expressions or phrases peculiar to a language. Example: "To make a bee line for . . ."

Research Design

The Yandell Idioms Test was administered to 465 children in grades five, six and seven from six schools in northern and central Saskatchewan. Differences among mean scores were tested by analysis of variance. Children who scored below the 4.0 grade level or above the 7.9 grade level on the Gates MacGinitie Reading Tests were not included in the sample.

Findings and Conclusions

Indian children in multi-ethnic schools scored higher than Indian children in uni-ethnic schools, but non-Indian children, whether bilingual or monolingual, achieved significantly better than Indian children in either multi-ethnic or uni-ethnic settings.

In general, Indian children had difficulty with the comprehension of English idioms. These idioms used in basal readers were not familiar to either the Indian groups nor to the English monolingual speakers.

Certain implications were pointed out:

1. Both English monolingual and Indian speakers had difficulty with idioms but the Indians had the greater difficulty.

2. There should be specific teaching for understanding the idioms for all children.

3. Publishers in Guidebooks might give increased aid to teachers as to how to teach for understanding of idioms.

4. Readability levels determining procedures need to be reassessed in light of the findings of this study.

5. There is a difference in the understanding of idioms by children when the idioms are encountered in "oral communication" as opposed to the written.

6. Idioms in Cree could be pointed out to Cree speaking children as a method of sensitizing them to idioms in English.

Hui, Sincheung Cynthia. RESPONSE ACQUISITION OF INDIAN AND NON-INDIAN JAIL INMATES. M.A.: Psychology, 1965.

Description of the Study

The investigator hypothesized that ethnicity was an important behavioral determinant and that Indian and non-Indian subjects would respond differently on a questionnaire designed by the investigator. Related studies suggested that environmental influences may have significant effects upon attitude and achievement aspiration. Ethnicity, on the other hand, appeared to be a less significant factor regarding attitude and behavior especially when acculturation had taken place. Objective performance measures were used to assess the relationship between environment, attitude, and ethnicity. The investigator claimed that studies which investigated differences between attitudes and values of ethnic groups demonstrated that when additional cultural differences were reduced by acculturation, socio-economic background becomes the main distinguishing factor between ethnic groups.

Research Design

Thirty-nine Indian and 38 non-Indian subjects from the Provincial Correctional Institute in Prince Albert, Saskatchewan were administered a personal data sheet, a questionnaire during a group testing session, and an individually administered paired associate learning and a verbal conditioning task sheet. The 68

item questionnaire focused on attitudes toward work, money, family, education, sharing with others, ethnic association, self-assertion, and institutional and social controls. Subjects rated each questionnaire item on a five-point scale. Also, two lists of ten paired associate words were constructed with the response words for one list rural in connotation and the response words for the other list urban in connotation. Subjects were individually tested on a paired associate task where the ability of each group to learn and to recall rural and urban paired associates was compared. Response to positive or negative verbal reinforcement was also assessed during a verbal conditioning task.

The groups were similar in age, length of sentence, and time served in jail, but non-Indian subjects were better educated than Indian subjects.

Findings and Conclusions

Few significant intergroup differences occurred. Both groups indicated similar attitudes and values and were comparable in their ability to learn paired associates and in their performance under verbal reinforcement. Ethnicity did not appear to be a major contributing factor in inter-group differences. When the environment and/or socio-economic factors were comparable across groups, behavior was also comparable.

Although Indian and non-Indian differences occurred on only 17 of the 68 items in the questionnaire, these 17 items were distributed over seven of the attitude areas with no differences being observed regarding attitudes toward money. Indian subjects had more positive attitudes toward sharing with others and towards education. The investigator concluded that the inter-group differences that were observed could be attributed to the unreliability of the measures used and to socio-economic factors with probably more justification than to differences related to ethnicity.

Few significant differences occurred which did not always refer to related literature. In a frank assessment, the

investigator stated that "the lack of knowledge concerning the questionnaire and the failure of the present study to demonstrate its utility in differentiating between two ethnic groups, plus evidence of the influence of responses, suggest that caution must be exercised in interpreting the questionnaire data." The strength in the thesis was the investigator's willingness to admit weaknesses in the design and not attempt to provide findings of significance which may not exist.

Hurly, William Paul. MASS MEDIA AND COMMUNITY DEVELOPMENT: A CASE STUDY OF THE NEWSPAPER, NATOTAWIN, BEAUVAL, SASKATCHEWAN. M. Cont. Ed.: Continuing Education, 1979.

Description of the Study

The study examined the role of a publicly sponsored newspaper in a community development process, and measured Natotawin's performance of its community development functions. These functions consisted of aims to increase public participation in community and northern development, to create awareness, to improve understanding, to build confidence, and to promote self-expression and action.

Research Design

This exploratory case study utilized both qualitative and quantitative data, focused on the community of Beauval and the activity of the newspaper, Natotawin, with specific emphasis on opinion leadership, decision making, communication flow and predisposition (how leaders felt about certain issues affecting their community).

A questionnaire (Schedule A) questioned community members which allowed them to identify persons who wielded influence in resolving community problems and the reasons for the responder's choice.

Leaders would respond as would the entire community, argued the author. The leaders' responses, thus, became a microscopic model for interpreting the totality of the community's response.

A second questionnaire (Schedule B) administered to the community designated leaders sampled their opinions, concerns and attitudes on two selected issues, the ice harvest subsidy, and uranium development in northern Saskatchewan. Leaders were asked how they had obtained their information on these issues.

Leaders' readership of Natotawin was further assessed in Schedule C. A self-disclosure approach was utilized to determine the persuasive effect of Natotawin. Leaders responded to 11 functions that would determine Natotawin's performance: creating awareness; raising questions; explaining the relevance of issues; promoting self-expression; encouraging participation; guiding and suggesting social action; building pride in community and culture; supporting the leaders; and maintaining integrity, honesty and social values.

In order to quantify the coverage of the two issues by Natotawin in 1978, 14 editorial and advertisement categories were developed. The amount of space devoted to each category was measured. The total number of articles devoted to each issue (ice hunt, uranium development) indicated Natotawin's treatment of the two issues.

How well Natotawin performed also depended upon the expectations of the participants in viewing the newspaper as a community development tool. Officers of the Department of Northern Saskatchewan, Frontier College, and the Regional Community College were interviewed and pertinent documents analyzed and perused. Schedules B and C had items so that the general constraints on Natotawin could be measured.

The three questionnaires were pretested in Green Lake in November, 1978. Certain changes in wording were made as a result. Further field modifications to the questionnaires were also made.

Findings and Conclusions

Natotawin experienced limited success in effectively discharging the potential community development which the newspaper was mandated to implement. Leaders expressed the opinion that the newspaper had contributed to a sense of pride in the community but had not given sufficient coverage to issues of concern to local people. It was persuasive in regard to the issues of the ice harvest and uranium development because of the newspaper's reports. Natotawin had difficulty discharging its community development functions due to three main factors: (1) procedural problems, (2) professional problems, and (3) public funding.

The following recommendations were made: Community newspaper staff should receive training in basic community development practice, and in the application of grammatical style and pedagogical techniques. Mass media programming in the mid-north region should be designed and implemented so as to be compatible with the existing interpersonal network to meet the needs of the north in a northern cultural context.

Jones, Tim Edward Hodgson. THE ABORIGINAL ROCK PAINTINGS OF THE CHURCHILL RIVER." M.A.: Archaeology and Anthropology, 1974.

Description of the Study

This study was a comparative examination of aboriginal rock paintings found along the Churchill River of Northern Manitoba and Saskatchewan. Twenty sites were recorded in 1965-69. Ethnographic information relevant to rock art was obtained from Indian residents of the area and by incorporating information from both published and unpublished sources. The rock art site described in this study occurred in the most northerly and northwesterly occurrences of the Canadian Shield rock art style and no systematic or comparative study had yet been published on the rock art of this region.

Following a descriptive background of the physiography, climate, flora, fauna, and present communities in the study area, a written commentary was made of each archaeological site with reproductions of the symbols found at each site. Geographical and stylistic relationships of the paintings to other rock paintings in the Canadian Shield, particularly in Northern Ontario, are described. Map locations and photographic reproductions of the paintings from each site are included.

Research Design

Rock paintings were recorded with the use of transparent film and by tracing the outside edges of the paintings. Notations and special features were made on the tracing to avoid confusion in interpreting lines when examining the tracing at a later date. Techniques for reproducing the symbols for display, storage, and publication were described. A marked stencil paper, stencil knife, inking tool, and a fast-drying stamp pad were used in reproducing the paintings. All sites were photographed on color transparency film. The author combined the method of graphically recording the symbols in black and white with color photography as well as tracing and making sketches in order to collect his data.

Findings and Conclusions

All of the paintings were located on usually flat rock plains next to the water's edge. Comparable numbers of sites were found on both sides of the river. All the paintings were visible from sitting in a canoe and all faced the water, a unique type of situation found only in the Canadian Shield and on the northwest coast of North America. In some cases overhanging ledges along the rock faces provided some protection from rainfall or seepage water. Vandalism or man-made environmental alterations had not yet affected many of the sites which have existed since prehistoric times. Natural deterioration had left the sites in various stages of preservation. Five aerial concentrations of sites were

identified.

Some paintings were at least 150-200 years old while others may be considerably more recent. Specific dates of origin could not be assigned to most of the sites and the author discussed reasons why this could not be done. Potential applicability of various dating techniques was discussed.

Demographic movement of prehistoric peoples was not sufficiently known to suggest patterns of dispersal of rock painting traditions or when such diffusions may have occurred from centers of intensive activity.

Cultural interpretations of the paintings were attempted. Dreaming or seeking visions was commonly associated with the Churchill River paintings. However, the individuality focus of the paintings made understanding most difficult. In addition, the present understanding of northern Cree religion was very limited and largely superficial. The author concluded that the paintings were not subject to ready analysis. In the absence of much more information, it may be doubtful that the reasons for the creation of the majority of these rock art sites will ever be known. It may be only through systematic questioning of older Indian people in the area that meaningful interpretations of the rock paintings may be found.

Ochre had been used as pigment and the color ranged from a dark chocolate brown to a bright vermilion red with most painting being closer to the red end of the scale.

Although several hand prints were detected, the author felt that the fineness of some lines and the sharpness of outlines in many paintings indicate that a fine brush may have been used in at least some cases. Lines and outline shapes were seldom crudely done and the simplicity and effectiveness in the way the paintings were executed were a striking characteristic of the Churchill River rock paintings.

Two basic modes of depiction were used: Stick figures or outline figures and silhouette figures. Human or human-like figures

were the most common pictographic representations. Other representations included thunderbirds, snakes, small dots or ovals, bison, tobacco pipes, bird tracks and beavers, although many other symbols were included.

Identification of the presence or absence of specific motifs or certain symbols may reveal something of the life and environment of the original painter. For example, moose and fish were absent in many paintings even though those were important food sources in historic times. Occurrences of smoking pipes suggested particular attention to ceremonial motivation and the thunderbird deity suggested a religious approach in the creation of the paintings.

The author concluded that "the highly individualistic nature of these rock painting sites (the unique combination of symbols found in each given location) suggests that although certain recurring motifs will appear at sites widely separated from each other, we are dealing with the religious art of peoples that held certain cosmological and theological concepts in common, but also encouraged or required individual revelation and symbolic expression."

Jordan, Anthony Joseph James. THE CONSTITUTION OF THE NORTHWEST TERRITORIES. M. of Laws: Law, 1978.

Description of the Study

This study was a descriptive examination of constitutional structures of the Northwest Territories up to 1977. A brief constitutional history of the Northwest Territories is provided with a description of the area under the Hudson's Bay Company, developments from 1870 to 1905, and the evaluation of Territorial government from 1905 to 1977. The Territories as a political unit and its place within Confederation is discussed. Considerations are made concerning the judicial nature of the Assembly and the role of

the executive branch of the government. Other topics include the question of ownership over natural resources, the status of people under the law, native land claims, nonrenewable resource development, political divisions within the N.W.T., native rights, and possible future directions.

Research Design

Research is drawn from government publications, government reports, and cases of law. The investigator referred to legal sources, judgements, and statutes up to July 1, 1977.

Findings and Conclusions

The investigator concluded that the federal government would retain control over resources for an indefinite time period. A transfer of power from federal to territorial levels would not occur because of small population and an unlikely population increase without an agricultural base or the growth of a secondary industry. The incentive for federal control would remain as long as a revenue potential in northern resources existed.

The author reviewed the constitutional position of Native people, the unique relationship of Native people to the land and resources, and Native proposals for the future of the N.W.T. Proposals espoused by northern native groups guarantees that the Native people's position cannot be the same as that of their southern counterparts. Northern Natives will take a greater role in the institutions of governments at every level and the breathing space allowed by the postponement of any massive economic development such as the building of the Mackenzie Valley Pipeline will provide the time and the environment necessary for arriving at a settlement of land claims. Whether greater participation in the political process for native people is guaranteed by such settlement or not, the participation will have come about by the very process of settlement itself. This participation will, in turn, have a profound effect upon the manner in which government

operates. Land claim settlements are bound to alter the political and government structures which now exist in the N.W.T.

Finally, the author concluded that the evolution toward self-government will be slow and orderly and tend generally toward the creation of one or more new provinces, but not necessarily for the whole of the Territories at the same time. This movement toward responsible government will be a similar pattern to developments in the west prior to 1905. This evolution toward provincial status will be impeded by the Federal Government's resolution to retain control over natural resources. However, the Territorial government will initially have local control over renewable resources which have no significant national impact and the policy that the wealth of the north belongs to all Canadians will not change.

The author noted that a principle difference in new developments of the Territories will be in the manner in which the political institutions accommodate the interests of the Native people. The federal government has indicated a willingness to protect certain values of lifestyle and culture and to guarantee a minimum degree of native participation in the political process. The extent to which native people participate in the governmental processes is dependent upon the rate of economic development, growth of the non-Native population, and willingness of Native leaders to participate.

In future developments in the north, the author predicted that even though economic activity may disrupt traditional lifestyles, it will not result in the creation of reserves or in a wholesale permanent occupation of land by Native people. Also, Native political organizations, whether they form part of the structural government or a pressure group outside of government, will remain a power to be reckoned with in the north.

King, Cecil. A COMPARATIVE STUDY OF ANIMISTIC THOUGHT OF OJIBWAY CHILDREN ON THE WIKWEMIKONG RESERVE, MANITOULIN ISLAND." M.Ed.: Indian and Northern Education Program, 1975.

Description of the Study

The content of animism and its effect on cognitive development among Indian school children in Wikwemikong, Ontario was studied. Animism was defined as the belief that natural phenomena and objects such as rocks, trees, wind are alive and have souls.

The investigator asked two major questions: (1) Is there a difference in animistic thought between Indian children who are a) at different developmental levels, b) bilingual or unilingual, c) male or female?; and (2) What reasons do children have for using "maba" and "manda" in describing objects? "Maba" was the term used by Ojibway children to refer to animate objects and "manda" was the Ojibway term used to refer to inanimate objects. Unilingual was used to identify Ojibway children who spoke the English language only.

Animistic studies prior to 1920 were largely based on a biographical approach and were closely linked to a religious philosophy. Psychological-statistical studies after 1920 were perhaps more devastating to native people since these methods could not accept the variables of culture and tended to, therefore, classify cultural groups outside the dominant realm of study as either being primitive or mentally immature. The investigator also reviewed studies which utilized a linguistic approach.

Research Design

This descriptive study incorporated the exploratory anthropological approach with the more structured approach of quantitative studies. The constructed instrument consisted of 40 items which were normally viewed as inanimate within the English language but could be viewed as animate within the Ojibway language. Following a pilot study the instrument was administered to 40 Ojibway

children in each of kindergarten, grade 4 and grade 6. The instrument was administered orally to each individual child and the data was analyzed in an analysis of variance. Variables in the design included sex differences, grade differences, and language differences.

Findings and Conclusions

Data analysis indicated a stronger concept of animism existed with children who spoke English and Ojibway than with children who spoke one language only. No statistical differences were found between kindergarten, grade 4 and grade 6 subjects, and there were no sex differences although females tended to score higher than males.

Bilingual children responded to the concept of animism within the Ojibway framework while the unilingual children responded more to the Piagetian definition of animism. These differences were statistically significant. There were no significant differences between grade levels in either the bilingual or unilingual groups; however, females scored significantly higher than males. The interaction between language and grade of bilingual and unilingual speakers was statistically significant. The bilingual children's concept of animism increased with age while the unilingual children's concept of animism decreased with age. This age/grade pattern supported Piagetian theory. The bilingual group became stronger in their concept of animism as they got older while the unilingual children conformed with the Piagetian definition of animism in which the child's animistic thought becomes weaker with age.

The investigator concluded that since the concept of animism in Ojibway speaking children matured with age, and the educational system for Ojibway speakers should build upon the Ojibway child's own philosophical framework and that teachers should at least be fluent in the native language and knowledgeable in the culture of the children with whom they worked. It was recommended that the

Ojibway language become the language of instruction throughout the school system and that English be taught as a second language. The school system should make every effort to create a bilingual child rather than a unilingual one. Interaction in school should be centered around children, parents, teachers and grandparents. The Indian should be taken out of the clutches of the museum and the anthropologist and the world should be shown that there are valid Indian thought-philosophies, and these should be incorporated into the learning processes which occur in school.

King, Gillian Mary. A GEOGRAPHICAL ANALYSIS OF THE SETTLEMENT OF LA RONGE, SASKATCHEWAN. M.Sc.: Geography, 1969.

Description of the Study

The author conducted a geographical analysis of La Ronge in order to determine whether problems such as poor housing, lack of services, overcrowding, ill health, illiteracy, and dependence upon welfare payments existed. Such analysis could provide a basis for future urban planning. Only after an examination of the nature of the urban complex and of the regional geography can a full understanding of the socio-economic conditions and potential be achieved. The thesis provided information on regional natural resources, effects of the physical environment, historical growth, aerial differentiation in the townscape, and social and economic characteristics of the settlement. In describing the effect of the physical environment on La Ronge, the investigator provided information concerning physiography, geology, soils, vegetation, wild life, and climate. The period of slow growth prior to 1946 is noted, followed by descriptions of the period of rapid expansion between 1947-1950, and the gradual urbanization and development of an industrial town up to 1966. Ethnic differences and birth, death and mobility rates are analyzed. Housing conditions and the employment structure in terms of employment derived from

natural resources, government functions, and the services sector are reviewed.

Research Design

Data was collected over a five week period while the investigator lived in the community. In addition, several visits were made to the community during 1966 and 1967. Data was collected from house to house and business questionnaire surveys, available Indian band records, and discussions with prominent citizens and government officials. Field surveys were carried out of exterior building conditions and land use characteristics were determined. Government departments of health and welfare and Indian Affairs and Northern Development were contacted and research was conducted on land sales and homestead records.

Findings and Conclusions

Climatic conditions, sparse and poorly developed soils, and difficult terrain presented barriers to economic and urban development. Physiographic factors contributed to the fragmented and linear form of La Ronge as well as having imposed serious limitations on the selection of alternative town sites within the area.

Although La Ronge appeared to suffer from "northern" problems of poor housing, poor services and overcrowding, these conditions were not uniform throughout the settlement. The author concluded that "the obvious correlation of physical variation in the townscape with ethnic differences suggests that the key to the cause of the problems of La Ronge lies in the diverse social and economic characteristics of the residents."

Social differences were associated with the separation of the population into two major ethnic groups: Indian-Metis groups and the White population. The native group was characterized by a high birth rate, declining mortality rate, and ill health related to unhygienic living conditions and malnutrition. Lack of mobility within this group was related to poor levels of educational

achievement and little occupational experience except as trappers, fishermen, guides, and laborers. This group was contrasted with the white group who portrayed a higher educational level and higher mobility rate which enabled the White population to obtain relatively good living conditions. Housing and living conditions were directly related to social factors such as ethnic origin, mobility, and educational characteristics.

The investigator stated that unless deliberate measures are taken to overcome existing problems, La Ronge will continue to suffer from characteristic "northern" problems. The author called for a continuous program to encourage and promote existing industry, introduce new industries using local raw materials, further vocational training and upgrading courses for Indian and Metis people, and to develop La Ronge as a vocational training center. Sufficient jobs were not available locally to support the growing native population and the solution to the problem lies largely in the reduction of the local labor force through out-migration in addition to increased government assistance. The close interrelationship between physical, social, and economic factors and the necessity for comprehensive action makes a detailed regional study of northern Saskatchewan mandatory. Formulation of policies for future planning in individual settlements such as La Ronge cannot be conducted successfully outside the framework of major regional development.

Koenig, Delores Mary. FACTORS RELATED TO TEACHER MOBILITY IN SCHOOLS OF THE NORTHWEST TERRITORIES AND ARCTIC QUEBEC. M.Ed.: Indian and Northern Education Program, 1972.

Description of the Study

The study investigated factors which determined teacher mobility, explored the relationship of demographic characteristics of teachers to mobility patterns, and ascertained the existence of any

connection between their perceived dissatisfaction and mobility for 1971-72 in the Northwest Territories and Arctic Quebec.

Research Design

Demographic characteristics of teachers from a representative sample of teachers in the Northwest Territories were compared to: (a) those of the total teaching force in 1971-72 in those areas, (b) the demographic characteristics of teachers who had worked in the north between 1950 and 1970, and (c) those of the total teaching group of the four western provinces from 1960 to 1970.

A questionnaire was sent to all possible subjects. Thirty-six percent of subjects responded, or 238 teachers, principals and consultants employed in the Northwest Territories and Arctic Quebec in 1971-72 plus 32 former northern teachers.

The Teacher Mobility Questionnaire (TMQ) consisted of eight parts: personal data, professional training, economic and personal factors, professional opinion about education, teacher recruitment, teacher satisfaction with life in a northern community, organizational factors and intentions for the coming year. The TMQ used materials from similar studies as well as specially designed items. A pilot project, conducted among graduate students to test the questionnaire, gave opportunity to make revisions.

Significantly correlated dissatisfaction factors were analyzed and the relationship of dissatisfaction factors to mobility was determined.

Statistical procedures used to test hypotheses included correlation coefficients techniques, analysis of variance, and Newman-Keuls comparison between ordered means.

Findings and Conclusions

In comparison to teachers of the four eastern provinces, those of the sample tended to be younger, males, married, originally from Saskatchewan or Ontario, holders of degrees, at higher

salary levels, and had moved more from job to job.

Older, married men with longer professional training, and employed at higher salaries, had been the trend of characteristics of the northern teaching staff over the period 1960-70. Length of pre-northern experience and of northern tenure did not significantly differ between the 1960-70 group and the sample study group. Teachers in the study had 2.1 years of northern experience.

Demographic variables such as age, salary, position, and location had significant relation to mobility. Sex, marital status, and previous experience, while showing some degree of correlation to mobility, failed to be significant factors at the .05 level of significance.

Items from the questionnaire identified six dissatisfaction factors. The dissatisfaction factor is named followed by the percent of dissatisfaction: Administration - 59.21%; Recruitment and Orientation - 14.37%; Achievement - 13.88%; Personal and Economic Factors - 5.80%; Working Conditions - 4.31%. The organizational relationships' factor proved to be of no importance.

The relationship of dissatisfaction to demographic characteristics and mobility revealed that females, younger, with less experience in the north, primary, and low salaried teachers had more dissatisfaction than their direct counterparts, namely: males, slightly older, high school and high salaried teachers.

In general, long resident northern teachers appeared more satisfied than those who had departed or who intended to depart. Dissatisfaction factors, as used in this study, did not contribute in major fashion to teacher mobility. Such "unique" northern mobility factors as "lack of access to universities, the feeling of impermanence inherent in the northern living situation, isolation from social and cultural life in the south, intentions of being itinerant, and difficulties of relating to culturally different pupils and community members" were cited as the real contributors.

Koenig, Delores Mary. COGNITIVE STYLES OF INDIAN, METIS, INUIT AND NON-NATIVES OF NORTHERN CANADA AND ALASKA AND IMPLICATIONS FOR EDUCATION. Ph.D.: Indian and Northern Education Program, 1981.

Description of the Study

The study investigated differences in the cognitive styles of a sample of one hundred (1) Indian, (2) Metis, (3) Inuit and (4) non-native Canadians and Alaskans. The following questions were asked: Are there significant differences in the cognitive styles of (1) the native cultural groups together and the non-native cultural group? (b) monolingual and bilingual subjects? (c) subjects with no university and those who attended? (d) male and female subjects? (e) subjects of different age groups?

Cognitive style is the "organization of conscious and unconscious acts engaged in by an individual who perceives a message and then responds to it in some verbal or non-verbal fashion."

Research Design

Three hundred fourteen northerners had made tape recorded responses to questions concerning higher education and facilities available to northern students. A random sample of 20 status and treaty Indians, 20 Metis, 20 Inuit and 40 non-natives was then selected. Replies were analyzed to test for hypothesized differences in cognitive style. The total time of the chosen taped responses amounted to 528 minutes 32 seconds. The responses were scanned for the presence of items listed in the Data Analysis of Cognitive Style Scale (DACS) adapted from Schneiderman. Scale item frequencies for each respondent were tabulated, treated by statistical analysis of the SPSS program discriminant analysis, and translated into patterns of thinking or cognitive styles. The analysis indicated the relative importance of those functions that discriminated among the groups and the percentages which indicated how accurately respondents were categorized as to demographic

variables and cognitive styles.

The original DACS scale contained 40 variables. After consultation with five associates, the instrument was modified to contain 24 items dealing with Aspects of Reasoning and 20 Cognitive Strategies. Each of the four aspects of Reasoning (Relevance, Meaning, Language and Structure, and Field Articulation) had a number of listed sub-aspects just as Cognitive Styles were divided into Types of Statements (with sub-elements) and Flow of Ideas (with sub-elements).

Three associates field tested the modified DACS scale on ten protocols. Their independent codification agreement was low. After three rounds of coding and final revisions, agreement was reached on coders' procedures.

Protocols were subjected to content analysis and then analyzed with statistical procedures of discriminant analysis and analysis of variance.

Findings and Conclusions

Of the four cultural groups, the non-natives tended to be the most analytical in thinking style. Native groups chose to think in relational style (those cognitive behaviors which tended to be subjective, holistic, oriented in social relationships and values, specific, field dependent, simply stated and related to experience).

Not only did natives significantly differ from non-natives in cognitive style, but Indian, Metis and Inuit cultural groups differed significantly from each other so that they could not be "lumped together" and categorized as having one cognitive style.

A relationship did exist between cultural groups, language spoken, and the cognitive style but the "nature and direction of that relationsnip was unknown."

University attendance and cognitive style were strongly related. The longer an individual attended a university level program, the stronger the tendency toward an analytical style.

Sex proved an important variable in relation to cognitive

style. Males tended to be relational thinkers. Females did not nor did they identify with being analytical thinkers. Either females did not exhibit any other identifiable cognitive style or the measurement scale was inadequate.

There were differences in cognitive style of different age groupings.

A number of implications for educators were noted. Program planners and curriculum developers should be aware that native students are likely to be field dependent and to emphasize affective aspects of the situation. These perspectives should be emphasized in curricula and programs for natives. Likewise, teachers of natives should identify their own as well as the cognitive styles of their students. A close match in cognitive style between teacher and students enhances learning. The author cautions that university-attending teachers tend to emphasize the analytic.

Teachers of native ancestry may tend to have the same cognitive styles as native students. If, however, universities tend to develop the analytic, this calls into question the practice of training native teachers in university-based programs.

Kowalchuk, Mervin Paul. THE HOFFER-OSMOND DIAGNOSTIC TEST OF PERCEPTUAL DISORDER AND THE ACADEMIC ACHIEVEMENT OF INDIAN AND METIS STUDENTS IN NORTHERN SASKATCHEWAN. M.Ed.: Indian and Northern Education Program, 1971.

Description of the Study

Many learning and behavioral problems of native students may be associated with biochemical defects that might be corrected by medical means. Scores on the Hoffer-Osmond Diagnostic Test (HOD) which purports to measure perceptual disorders were related to variables such as age, sex, academic achievement, and the menstrual cycle.

Most studies in Indian Education have attempted to document learning and behavioral problems with the Indian student as an individual in a disadvantaged education setting, a victim of cross-cultural forces, or as an alienated individual. Those studies have suggested cultural factors, language difficulties, unsuitable curriculum, and lack of motivation as basic to the problem.

Other evidence suggested that diet may affect the functions of the nervous system and could be responsible for perceptual disturbances. Diet may be directly related to problems in school learning and behavior, as well as to other physical and emotional problems. Biochemical defect may cause not only changes in perception but also difficulties in thought and changes in mood.

Research Design

The HOD test was administered to 304 elementary and high school Indian and Metis students from five communities in Northern Saskatchewan. The test was administered in a group setting of 25-35 students per group during school hours for a five day period.

Three parametric statistical procedures were used to analyze the data. These included a t-test, a one-way analysis of variance, and a two-by-two factorial analysis.

HOD was described as an instrument to measure visual, auditory, olfactory, touch, taste, and time perception. High scores indicated abnormality. The greater the degree of distortion evident in these areas, the greater the probability that the individual suffered from perceptual disorder associated with learning and behavioral problems which in turn gave rise to academic difficulties.

Findings and Conclusions

Females scored significantly higher than males, a finding supported by related research. Scores decreased significantly as age increased, indicating that older students appeared to

experience fewer perceptual abnormalities. Scores of students who passed their grades were significantly lower than scores of people who had failed their grade, scores decreased significantly as school grade averages increased, and scores increased significantly as the age-grade differences increased; findings which were also supported in the related literature. Finally, scores of females taking the test during menstruation were significantly higher than scores of females taking the test not during menstruation. This finding was also supported by other research studies which have suggested that HOD scores are higher just before and at the beginning of the menstrual cycle. The investigator concluded that the menstrual period may produce a higher failure rate for females when writing examinations during this time, particularly since other evidence suggests that the menstrual cycle may be related to behavioral problems such as increased psychiatric illness, increased accident rates, and increased suicide attempts.

Indian subjects scored significantly higher than Metis subjects. The investigator speculated two possibilities for this finding. First, it might be explained in terms of the concept of time in Indian culture which is different from that of dominant culture more familiar with the Metis subjects. Second, the apparent higher degree of perceptual disorders among Indian subjects may be related to lack of proper diet and nutrition. Indian subjects who came largely from isolated communities may be lacking foods rich in nicotinic acid such as liver and kidney, dairy products, and green leaf vegetables.

The investigator concluded that the HOD instrument can provide teachers and counsellors with information which could help in referring students to appropriate sources of help. Also, the HOD instrument may have prognostic value in detecting and predicting students with certain problems before the problems advance too far.

Lawton, Ernest Peter. A STUDY OF THE ATTITUDES OF INDIAN PARENTS TOWARD EDUCATION IN FORT RAE. M.Ed.: Educational Foundations, 1970.

Description of the Study

What are the attitudes of Indian parents in Fort Rae toward: (1) curriculum revisions, (2) use of Dogrib as a language of instruction, (3) community participation in recruiting teachers, (4) recruitment of northern teachers from the community, (5) involvement of the school in community affairs, and (6) greater participation by the local people in the educational decision-making process?

Research Design

An historical background of Dogrib people was outlined and a description given of the community of Fort Rae.

Eighteen families, selected at random and which had children at school, provided the sample. Parental interviews occurred in order to determine their attitudes toward the existing educational programs and the innovations suggested.

Findings and Conclusions

Dogrib parents viewed the existing formal education system in strict, utilitarian terms. English was a necessity. The parents' conception of formal education seemed very limited. Such measures as instruction in Dogrib, curriculum revision to include aspects of Indian culture, special training for teachers, the employment of native teachers, and participation by local people in the educational decision-making process were some of the parents' suggestions.

The author made the following recommendations: Changes are required in the present formal education program but it is futile to institute any innovations without the full cooperation of the Dogrib people. In addition, a bus service should be established,

a residential school constructed, supervisory-custodial staff be recruited from the community, government employees should be screened, a nursery and kindergarten be established and further research carried on.

Leblanc, Derrol Mathew. CROSS CULTURAL INTERPRETATIONS OF THE CONCEPT OF TEACHER. M.Ed.: Indian and Northern Education Program, 1973.

Description of the Study

Does the concept of teacher vary across cultures? The investigator hypothesized that Indians would prefer a child-orientated teacher and non-Indian or white people would select a task-orientated teacher. A different type of teacher may be needed to teach Indian children, different from the teacher required for middle-class white children and, therefore, teaching strategies may have to be altered to meet the needs of Indian children.

Related literature indicated that child-orientated teachers were sympathetic, warm, friendly, and best suited as instructors for Indian children. Task-orientated teachers were defined as efficient, conscientious, reliable, and better suited for middle-class white children.

Research Design

An instrument consisting of 16 statements describing a task-orientated teacher and 16 statements describing a child-orientated teacher was designed. Subjects rated the importance of each statement on a 1-9 scale. The sample consisted of 40 Indian and 40 non-Indian subjects. Factors in the analysis of variance design included sex, race, and age.

Findings and Conclusions

The investigator's original hypotheses proved to be incorrect.

In contrast, it was found that the Indian cultural group indicated a preference for a task-orientated teacher. Both young male Indians and the young female Indians preferred a task-orientated teacher but adult Indians showed an inclination towards a child-orientated teacher. This result was contrary to the related literature and the investigator hypothesized that the Indian group may have been seeing the school as the institution which prepared youth for jobs in white society and could not see the school as the institution that respected individuality and eventually reinforced Indian identity. The preference for a child-orientated teacher by adult Indians was explained in terms of adult Indians having lived longer than the younger Indian people and had come to realize, through life experiences, that love, understanding, and individual expression were very important basic human needs. It was also suggested that adult Indians were possibly more entrenched in traditional Indian values which emphasized self-reliance, respect for personal freedom, generosity, respect for nature, and wisdom. Preference for a task-orientated teacher by younger Indian subjects may have been an indication that the young people who were competing in the dominant culture preferred to have situations clearly structured so they could feel more secure when working toward defined objectives.

The non-Indian group's preference for a child-orientated teacher was explained in terms of philosophies of the free school movement. Also, these subjects may have become participants in the technological world and lost some of their own humanistic experiences. Since they had participated in the task-orientated things in school such as testing, the grading system, rigorous timetabling, and over-crowding, the non-Indian group may have felt they wished to avoid a similar kind of experience for others.

Littlejohn, Catherine Isabel. THE INDIAN ORAL TRADITION: A MODEL FOR TEACHERS. M.Ed.: Indian and Northern Education Program, 1975.

Description of the Study

The thesis presented a model for teachers for the use of the Indian tradition in their history courses. The Indian tradition is an oral one in which certain individuals are entrusted with the responsibility of transmitting what one generation considers essential from past to future citizens of that society. According to the Cree, the oral tradition comprises all verbal testimonies which are reported statements concerning the past and depending on memory for their retention.

Research Design

The review of literature pointed out the inadequacy of what is taught in schools about Indians, what textbooks actually say or fail to say about them, what the professional historian has to say of them, and how the philosophy of these historians has influenced the neglect of Indian content. The chapter further explained what the oral tradition is and how it has been utilized to remind one of the past.

In order to establish a model for teachers, one incident--"The Frog Lake Massacre"--was studied. After consultation with the Indian Cultural College personnel, the researcher interviewed elders who knew of the Frog Lake Massacre. The College personnel suggested the elders and carefully prepared the interviewer so as to hear the testimony of Four Souls, Mrs. Pee Mee and Mr. Francis Harper in a natural, relaxed and quiet way. The interviews were carried out, transcribed and translated. Each story was considered as an historical document and tested as such by criteria established originally for the testing of oral traditions as valid historical sources by Vansina.

The reliability of the Cree historian is based on his right

to tell the story. Each historian must have certain qualifications as judged by Cree society. All historians must have reasons for telling their story. All must identify the origin of their story and the memory of the teller is aided by certain mnemonic devices.

A model was structured which consisted of the following steps:

1. A topic was chosen.
2. Help was sought from the Cultural College or elders.
3. The oral tradition as a process was studied.
4. Preparation was needed for interviewing.
5. Interviews were carried out.
6. Tapes were considered as historical documents.
7. Tapes were translated.
8. Stories were compared and contrasted with criteria relevant to oral traditions.

Findings and Conclusions

A number of areas where the model could be used were suggested:

1. To demonstrate lessons in historiography.
2. To illustrate the need for a more balanced view of historical events.
3. For ethnological reconstructions.
4. For "upstreaming" or the critical reinterpretation of accepted facts from documentary evidence by the inclusion of new information.
5. In the study of values.

The researcher found that an oral tradition did exist among Cree people concerning the Frog Lake Massacre. Three individuals from widely spaced geographic points gave essentially the same story but with differences in emphasis and perspective.

The writer recommended that the Department of Education make grants and personnel available for the collection, use and preservation of oral history materials. Further, time and funds should be made available to encourage elders and resource personnel in

areas where the elders have expertise and feel that they have something to say. The Indian Cultural College and the Saskatchewan Teachers' Federation should give workshops in the use of oral tradition methods. Funds for the publication of oral materials should be made available. Grants should also be made to the Indian Cultural College to encourage the taking of elders' stories.

It was noted that the province does not prescribe any textbook that includes either process or content involving the Indian oral tradition.

McCleary, Charles Harold. A DESCRIPTIVE ANALYSIS AND ASSESSMENT OF AN INTERCULTURAL CAMPING EXPERIENCE. M.Ed.: Continuing Education, 1970.

Description of the Study

This thesis is an analysis of a six-day, intercultural camp for Indian and non-Indian teenagers during the summer of 1969. A description is provided of program processes, program features, reactions of the participants to the camping experience, and a description of antecedent conditions before the camp became operational.

Related literature described various processes of acculturation such as the melting pot, the deterministic type, and cultural pluralism. Several intercultural program techniques termed exhortation, education, participation, revelation, negotiation, therapy and legislative were described. The investigator also discussed the effects of contact on inter-group relations, assumptions and principles of intercultural education, and described two integrated camps for Negro and White children in the United States as well as several Canadian intercultural camping studies.

The thesis included a counsellor's guide to diary entries, a staff questionnaire on camp evaluation, and a guide for designing an intercultural experience.

Research Design

Data was collected through observation during the camp, analysis of counsellor diaries, a camper questionnaire, and a review of the camp director's report.

Analysis and assessment procedures were based upon a conceptual model devised by the investigator. This five-part model focused on: (1) antecedents, (2) transactions, (3) outcomes, (4) data analysis, and (5) recommendations. Descriptive group profiles of each unit in the camp was based on information taken from the counsellor's diaries and from conversations with campers, counsellors, and resource persons.

Findings and Conclusions

The unit approach and conference approach to leadership styles within the camp were compared. In unit camping where small groups become the basic units of the camps, counsellors must be experienced and knowledgeable about their roles or the groups they are counselling are not likely to develop the degree of cohesiveness and spirit that unit camping is intended to produce. A unit approach should be used only when trained counsellors are available. If trained counsellors are not available, then the conference approach to camping (organizational structure in which the total camp community is the basic working unit and smaller groups assist in building a total camp atmosphere and spirit) was recommended. The conference approach was more structured and had more controlled programming methods as a means to promote and foster better intercultural relationships.

The unit which experienced a diversity of leadership styles--democratic, autocratic, and laissez-faire--showed little evidence of good group development. In contrast those units with both democratic leadership and authoritarian leadership showed good group cohesiveness and spirit.

Counsellors' identification with one of the cultural groups in all probability would be a factor in their functioning.

Although the investigator raised the question as to whether or not counsellors showed a tendency to favor one particular cultural group, he did not discuss the implications of this further.

Success of groups in intercultural situations was dependent upon counsellors and their attributes. Attributes included being strongly motivated to see the intercultural experiment and the unit approach succeed, not showing outward signs of anxiety regarding the counselling role, having had recent camping experiences with youth, and being sensitive to both the degree of freedom the group was ready to carry out at a given time and towards feelings of individuals.

Camper's responses included satisfaction with the camping experience, with the most frequently mentioned activity being "social relationships." Thirty-five percent of the campers expressed a greater liking for the boys and girls at camp than for their school mates and the remaining 65% indicated no preference between fellow campers or school mates.

Staff reactions were based on 10 of the 15 staff members. Five staff members, three of whom were Indians, failed to submit their evaluations at the end of the camp and the investigator stated that the significance of this fact was not known. Those who did submit their evaluation were positive toward the concept of unit camping and felt that a major factor in the success of the camp was the basic organizational structure which outweighed any temporary difficulties. Their major concern about unit camping was that they saw it creating difficulties for less experienced counsellors who would be working in the units alone. A major strength was seen in having the staff and the campers plan their own program and be directly involved in making decisions about it. The staff did not agree in regard to greater involvement in group discussion pertaining to the subject of cultural differences and the writer summarized arguments pro and con in this respect.

The writer concluded that camping offers a unique opportunity for the improvement of human relations and promoting intercultural

understanding and appreciation for other cultural groups. A general societal goal should be identified as a guide in setting a camp's purpose, objectives, and structure. The intercultural camp's philosophy should involve all the planning committee members and this philosophy should be shared and discussed with both camp staff and campers. Number for an intercultural camp should be great enough so that each cultural group is sufficiently represented and an environment of equal status is created. Pre-camp training sessions should be required. Criteria for the selection of staff should consider: staff representation from the various cultural groups; sex; age; level of maturity; camp skills; human relation skills; personal characteristics such as open mindedness, sensitivity and the ability to accept criticism; agreement with the philosophy and aims of the camp; and an appreciation for the out-of-door life.

McCluskey, Doreen Ellen. A CROSS CULTURAL STUDY OF VALUES IN PRIMERS. M.Ed.: Indian and Northern Education Program, 1973.

Description of the Study

The problem stated was to develop a method by which primary texts could be evaluated as to their value content. A value scale, together with the evaluative method developed, was applied to two sets of primary texts to compare the value content of each. One text was purportedly Indian in content and the second was non-Indian.

Research Design

Units were randomly selected from the two sets of primers. One set of primers was the Dogrib Series published by the Northwest Territories Department of Education in 1971; the second was the Harrison-Clark Collier MacMillan Series published in Toronto in 1968. The Rokeach value scale of personal and social values,

consisting of two lists of eighteen values each, was applied to the units selected from the primers. One list of values was a "means" to an "end" and the second was of values which were "ends in themselves."

Ten raters who were graduate students at the University of Saskatchewan read the selected samples and assigned values from the lists if the values were present in the sample. Further, raters assigned a relative weight of the importance of a value on a scale of 1-7.

Two pilot studies were undertaken. The first involved ten undergraduate students who determined the values they thought were relevant in the three sections. As a result of the pilot study, the researcher decided to select smaller units. Raters would henceforth determine only the presence of a value rather than try to rank the importance of that value.

In the second pilot study, two graduate students had little difficulty in applying the two lists of values to determine the presence of values in the samples. Reliability was .91. The pilot study indicated that the extent of agreement among the raters made it possible for the researcher to employ these procedures in the research that followed.

A number of hypotheses were adopted:

1. "There is no significant difference in the quantity of values observed in the series . . ."
2. "There is no difference in the quantity of values observed in the units of each series."
3. "The relative number of values rated to be present in the books written for the two cultures is not dependent upon the culture for which the books were written."

The data obtained were analyzed by analysis of variance and factorial design. There were three variables: books, values and units. The data were analyzed to see if there was a difference in values in the two series of books, in the books within a series, and if there was a difference in the values determined by

the individual raters. Inter-rater reliability was thus measured.

Findings and Conclusions

The analysis of data showed the Dogrib series to have the same values as that of the non-Indian series. This indicated that either the Dogrib books purport non-Indian values or that Dogrib values are the same as the Euro-Canadian values. It was concluded that if Dogrib values were not the same as Euro-Canadian values, then the books did not "depict Dogrib culture" as claimed.

Reliability was high (.9053) and therefore it was concluded that the method was a reliable means of measuring values in primers.

McHugh, P. G. THE MANAGEMENT OF NATIVE LANDS IN NEW ZEALAND AND CANADA: A COMPARATIVE STUDY. M. Law, 1981.

Description of the Study

This comparative study consisted of an examination of the contemporary laws of New Zealand and Canada as they affected the management of Maori and Indian lands.

Research Design

The development of the laws and circumstances surrounding them is described in each country. Then contrasts and comparisons are made with comments on present and possible future trends.

Findings and Conclusions

The treaty of Waitangi (1840) allowed for land transfer of Maori land by Crown first and was confirmed by the New Zealand Constitution Act (1852). The Maori Land Court (1865) accepted the oral tradition of the Maori thereby genealogies could be established and thus creating an historical base for turangawaewae

(Maori special attachment to the land). The population of the Maori had grown. Inheritance had fractionalized the amount of land held by an individual or the size of shares which indicated ownership. Multiplicity of owners plus non-residence on the land presented land management difficulties.

Only 4.5% of the land area total of the country is now held by the Maori. Land transfer may be made by individuals by inter vivos transfer or by succession. Maori communally held land may be developed by incorporation, statutory trust or development schemes.

The Royal Commission (1763) provided for the transfer of Indian lands in North America, whereas the British North America Act (1867) reserved the question of Indian lands to the federal government. The Indian Act and its revisions (1876) indicated procedures by which the government might transfer land.

All lands set aside for Indians were entitled 'reserves' according to the Indian Act. The Act clearly envisioned 'assimilation' of the Indian and his elevation to 'civilization' by 'instruction.' In the revisions of the Act, power over the lands rests with officialdom. The Act does recognize transfer but does not envision band management. Ill-conceived definitions of the band and its constitution force the band to use 'non-Indian' techniques in order to manage the land.

In both countries, Europeans sought to get control of land and in each case justified the acquisition on the basis of assimilation.

In both cases, assimilation was the stated motive, but no effort was made to transform the native into the 'civilized state.' Natives were kept separate and distinct groups in practice. Europeans believed in an 'order/assimilation' model which calls for minority shedding of their unique cultural traits. The natives, however, followed a 'conflict/pluralist' model which requires the retention of such traits.

Maoris felt that their goals could be secured by using existing

laws and that their rights would be maintained and safeguarded by these laws. Canadian legislation has never recognized groups of Indians as entrepreneurial groups.

Maori society has the advantage of being homogeneous, adaptable and economically independent. Canada has many 'nations' of Indians with great diverse cultural traits and spread over great distances.

The powers of the Minister of Indian Affairs allow him to be "guarantor," have flexibility of action and the right to regulate and dispossess. He is thus judge, defendant and executor.

The author concluded that revision of the Indian Act is necessary if a 'conflict/pluralist' model is to be realized whereas that model can be achieved in New Zealand through the use of existing laws.

Laws regulating property reveals the goals a country expresses and a study of the two indicates the state of cultural interaction between the dominant and minority group.

McPherson, Arleen Esther. A HISTORY OF THE BATTLEFORDS TO 1914. M.A.: History, 1966.

Description of the Study

The history of the Battlefords reflected "the major forces which shaped Western Canadian development prior to World War I." The area served as tribal feuding ground for Indians, fur trading company area of rivalry, and as country of entry for surveyors, contractors, government, police officials and settlers. Conflicts developed between old and new ways, trade and agriculture, and systems of land tenure. Relationships between railways on one hand and immigration, wheat and cattle industries on the other were characteristic of pre World War I Battleford development.

Chapters dealt with fur trade rivalry, prelude to settlement, the birth of Battleford (1874-76), the era of Battleford as capital

of the Northwest Territories (1876-1883), and the events of the rebellion of 1885. Concluding chapters outlined the interlude between crises (1885-1905), "Railroads, Settlers and Industry (1905-1913)," and "Ready Credit and Prosperity (1905-1913)."

Research Design

This historical narrative is based on library sources and government documentation.

Findings and Conclusions

French Pedlars, the Hudson's Bay Company traders, Franceway's visit, and Peter Pangman's first permanent fort at Mikisew Wache (Eagle Hills) in 1778 are described. From 1778 to 1884 the North West Company reorganized itself and, by 1795, 11/14 of the trade had been gained by this company. After union of the two companies (1821), tranquility in the area existed. The Hudson's Bay Company showed civility to Indian trappers and the systematic depletion of beaver was replaced by a conservation program.

By the 1850's both British and Canadian governments realized that farmer would follow trader. The British formed the "Select Committee of the House of Commons" and sent out the Palliser Expedition. Canada dispatched the Hind Expedition to investigate agricultural, natural resource, settlement and railway possibilities. Canada later organized the North West Mounted Police (1876), negotiated treaties with the Indians in the 1870's and successfully completed the C.P.R. railway by 1885.

The site of Battleford had been a favorite camping place of the Cree. In 1873, Joseph Tanner (Kassisoway or Kissaway) had four log houses for trade with Indians. By 1874, Peter Ballantyne (Metis) had purchased land and survey parties and contractors for the Canadian Pacific Telegraph and Railway located their headquarters here. Land prices and construction costs increased when the settlement became Territorial capital.

1876-1883 saw a population influx. Settlers came from Canada,

the United States and British Isles. Government officials often remained after retirement. Officials, teachers and clergymen were required for administration of the government's treaty obligations to Indians. The change was from a trade oriented to an agricultural society, and from a temporary work camp to a family oriented community and territorial capital.

Events of the short lived 1885 Rebellion are recounted. The first alarms; the girding for battle; the consolidations for defence; relations with Big Bear, Poundmaker, Riel, Moosomin, Little Pine, and Strike-him-on the back; how news of success and defeats were received by the surrounded populace are described. The final rituals of surrender of Indian and Metis are followed by a return to normalcy.

Between 1885 and 1905 Battleford experienced unspectacular growth. The people sought a railroad. Responsible government came in 1897 and provincial status in 1905. The Indians humiliated by their defeats and restricted by government regulation, kept to their reserves.

From 1905 the town's progress is stressed and very little is said about the development of Indians. By 1912 Battleford achieved its railway line. Battleford, itself, found competition difficult with North Battleford. Not till 1957 did Mayor Grisés predict a vision of "one town on two sides of the river."

Marcuzzi, Rose Marie. REAP FOR INDIAN CHILDREN ENTERING AN URBAN SCHOOL SYSTEM. M.Ed.: Indian and Northern Education Program, 1981.

Description of the Study

Rose's Educational Assistment Program (REAP), a program designed to assist children of Indian ancestry who experienced difficulties in oral language and reading skills, attempted to correct the skill deficiencies in a grade one group of six

children. The study measured the utility of such a program over a three month period.

REAP proposed a method whereby students might be helped to develop language and reading skills. The program was geared to test the Indian child in the skills listed in the hypotheses of the study. The programmer also planned to enhance the positive self-concept and self-confidence of the children.

The Oral Language portion of the planned program consisted of an enunciation of general principles of concern. Nine listening skills were listed, characteristics of "culturally disadvantaged" children described, and 11 speaking skills stressed. Requisite skills, attitudes and concepts for reading were enumerated with particular emphasis on those that should be stressed for the targeted group.

Research Design

The four null hypotheses generated proposed that there would be no significant increase in skills involved in (1) word recognition, (2) word attack, (3) translating oral language to written, and (4) recognizing initial and final consonants.

Six grade one, Saskatoon, Indian children met for instruction each day for three months in 1979. The Detroit Visual Attention Span for Objects, Detroit Auditory Attention Span for Related Syllables, Schonell Graded Word Reading Test, Schonell Graded Word Spelling Test, Roswell-Chael Diagnostic Reading Test and the Botel Word Recognition Test-Form A were administered after a get-acquainted session. At the end of the three months, students took alternate forms of the above tests.

The 60 minute daily instruction period was divided into two 30 minute sessions. The first session stressed developing oral language skills whereas the second concentrated on the reading skills. Students were released from their home classrooms for this instruction.

In the oral language session, question-answer devices,

colorful pictures, records, tapes and children telling their own stories promoted oral conversation.

In the reading session, the researcher used the same basal readers as the children utilized in the classroom to avoid confusion. Pictures invited vocabulary development. Each child built his own vocabulary list and each word was printed on a card. Activities had the children build phrases and sentences using these cards. Phonetic skill activities stressed the transition from picture, to sound, to printed form.

To analyze the pre-post test score, t-test analysis was used. The procedure of the Pearson r determined correlations which existed among the tests. Observational data helped to determine the amount of oral language development and growth in the self-concept of the children.

Findings and Conclusions

REAP had been effective in assisting the children. Significantly higher post-test scores were registered in six of the eight tests measuring word recognition, in all tests measured by the Detroit Visual Attention Span for Objects, and in all of the remaining tests administered to measure word recognition. The observational data detected definite growth and development in oral language and self-concept. Deficiencies tended to be strongest in the use of oral language.

The program demonstrated that a positive improvement in Indian children's verbal patterns in English can be obtained in a short period of time if REAP is followed.

Teachers of Indian children should recognize oral language and reading skill deficiencies early and then build programs based on the children's strengths as well as upon their deficiencies. Small group instruction encourages children to listen and speak to each other and enhances the child's concept of self-worth. Individual programs of instruction in language arts should be developed. Relevant material about Indian culture should be

developed. Relevant materials about Indian culture should be included. It is especially important that the teacher of such children be seeking knowledge about, as well as knowing something of, the background of the child's Indian culture.

Marshall, Lionel George. THE DEVELOPMENT OF EDUCATION IN NORTHERN SASKATCHEWAN. M.Ed.: Administration, 1966.

Description of the Study

The study examined the development of educational policies and institutions in that area of Saskatchewan defined by the Northern Administration Act.

Research Design

Marshall listed the primary sources for information pertaining to Northern Saskatchewan schools. He examined the legislation pertaining to schools and divided the administration of these schools into the following time periods: (1) pre-Confederation; (2) centralized control of schools by Indian Affairs to 1951; (3) increased provincial involvement (1951-1965).

Findings and Conclusions

Missions at Cumberland House (1840), Lac La Ronge (1845) and Ile a la Crosse (1845-46) by Anglicans and Roman Catholics preceded the founding of schools. Federal funding for schools did not begin until 1874.

By 1883, Battleford, Fort Qu'Appelle and High River had Industrial Schools. By 1900, six such schools existed in Saskatchewan. Church administered Boarding Schools also existed. Indian Day Schools, which tended to be preferred by parents, existed in 1906. By 1963 there were 64 Day Schools. The first Day Schools had attendance problems but Family Allowance and compulsory attendance legislation tended to ameliorate. Marshall

traced the struggle to improve teacher qualifications, government grants, curriculum and supervision of schools.

The founding of a school by Henry Budd (1840), the introduction of syllabics (1853), the sharing of educational responsibility for schools since 1877, and the almost continuous operation of a public school from 1892 to 1944 in Cumberland House were benchmarks of educational history in that area.

The 1842 request by Hoche Hookemau, the arrival of James Beardy as catechist, the founding of a school by James Settee (1846), the construction of a church by Robert Hunt, and the Reverend J. A. Mckay's efforts to establish a farming community after 1864 were characteristic of development in the Stanley Mission-Lac La Ronge area.

Thomas Badger opened a school in Montreal Lake in 1892 and the grandson of James Settee served 25 years as teacher, catechist and overseer of the Montreal Lake Band. The school operated almost continuously until 1944.

The Bigstone School in the La Ronge area was established in 1880. By 1907 a boarding school had been organized but by 1947 it had been twice destroyed by fire.

A trading post at Ile a la Crosse had been established in 1776. Thibault, Lafleche and Tache established a Roman Catholic mission in 1846. The Grey Nuns organized a school in 1860 and this operated here until it was removed to Lac La Plonge or Beauval in 1905. The school operated almost continuously here but was interrupted by a fire in 1929. Another school was built in 1913 in Ile a la Crosse and it operated continuously to the present.

By 1944, schools at Buffalo Narrows, Beauval, Garson Lake and Chitek Lake operated. Still, 568 of 1164 children of school age were not at school in 1944.

The provincial government hired C. H. Piercy in 1944 to assess the northern educational scene. Piercy's recommendations dealt with (1) the existing schools, (2) attendance, (3) teachers,

and (4) the role of the churches in education. The government instituted the majority of Piercy's recommendations.

In summary, three conclusions were stated:

1. The Anglican Church gradually abandoned boarding schools in favor of day schools while the Roman Catholics tended to emphasize boarding schools.
2. The Anglicans utilized native catechists, Cree language, and the use of syllabics. The Roman Catholics had the services of the Grey Nuns as teachers.
3. After 1944, there was growing intervention in northern education by the provincial government.

Martens, Ethel Gertrude. UTILIZATION OF MEDICAL CARE BY SASKATCHEWAN INDIANS: A COMPARATIVE STUDY. Ph.D.: Social and Preventive Medicine, 1973.

Description of the Study

The utilization of health care services by Treaty Indians on eight reserves surrounding the North Battleford Area was compared with that of non-Indians in the surrounding region.

The review of literature indicated that socio-economic status is related to the use of health services. Other studies indicated that societies possess certain theories about health and disease which influence their attitudes and behavior toward health care. For example, research is cited in which American Indians viewed hospitals as places of contact with ghosts of those who had died and that one way of bridging this gap was to train local opinion leaders as health workers. Younger mothers more exposed to formal education utilized prenatal services more than did older women who were inclined to cling to traditional attitudes. In low socio-economic and rural areas little attention is frequently given by native people to dental environmental hygiene, children's diseases tend to be taken lightly, and illness is frequently accepted

fatalistically as many diseases are viewed as being beyond an individual's control. The literature suggested that the ability to work with Indians depends on the physician being able to adapt and adjust his knowledge and skills learned in one situation to meet a remarkedly different set of circumstances.

Research Design

Subjects included Indian and non-Indian people from the North Battleford area of Saskatchewan. The investigator claimed that the Indian theoretically had equal access to the offered health services as the non-Indians in the area. Both groups lived in a rural setting surrounding one main economic and cultural center.

Data was collected by household survey. The interview team included Indian women who had been trained in a two-week workshop session. The instrument used in collecting data had been developed for the World Health Organization on medical care utilization.

Findings and Conclusions

In comparison with non-Indians, Indians stayed much longer in hospitals, made less use of the services of doctors and dentists, and perceived medical care as being less available because of distance and lack of money for transportation. Availability of health care does not assure that people will take advantage of it and the investigator believed that economic barriers must be removed, particularly in the areas of dental costs and transportation.

Both Indians and non-Indians indicated that they would seek care for specific health problems at a higher rate than the reported actual use, and this finding was more pronounced among the Indian group. People involved in community leadership (persons in high ascribed and high achieved status levels) reported less anxiety, lower dependence on illness, and significantly fewer sick days. Greater use of doctor care was reported by persons in

higher status levels and by persons from communities considered to be more highly organized. The higher users of medical care among Indians were those whose social position placed them in closer contact with non-Indians.

The major causes of death among Indians were accidents and acute illness of short duration which required hospital based medical knowledge and technology. In contrast, among non-Indians the first three causes of death were related to chronic rather than acute diseases. Both Indians and non-Indians suffered at approximately the same rate from chronic illness and physical impairment but Indians appeared to suffer more from the results of physical impairment and handicap. The investigator noted the trend toward chronic illness among Indians and implied that there may be a need for a shift in medical care to accommodate this trend. Since the Indians did not appear to go for medical care early, the investigator concluded that having more doctors or more treatment services would not fill the need if the sick did not seek care. The investigator also concluded that medical care involved social relationships and if communication were convenient and values similar many barriers to the use of medical care could be removed.

Minni, Sheila Joan. THE PREHISTORIC OCCUPATION OF BLACK LAKE, NORTHERN SASKATCHEWAN. M.A.: Anthropology and Archaeology, 1975.

Description of the Study

This archaeological study provided a description and explanation of cultural traditions of the people of the Black Lake area of Northern Saskatchewan. Previous surveys and archaeological works in the area were reviewed and the natural environment was described in terms of bedrock geology, topography, soils, climate, flora, and fauna. The investigator claimed to combine two schools of thought within archaeology: the study of archaeology as

cultural history in which material remains are used to help create a reconstruction of past life ways, and the theory of cultural systems in which focus is removed from the study of individuals to a study of processes, systems, and relationships within various cultural subsystems. An artifact description from the various sites is included.

Research Design

Data is drawn from 66 prehistoric and historic sites. The majority of prehistoric sites were surface and eroded sites. The sites were categorized in terms of lookout sites, chipping stations, seasonal habitation sites, and short-term habitation sites. Excavation was by trowel and shovel, and horizontal and vertical measurements were taken for all cultural materials and features.

Findings and Conclusions

Evidence indicated that the area was occupied by a variety of distinct cultural traditions. Early occupations appear to have been discontinuous in nature and frequently related to the migration pattern of the Beverley caribou herd. Paleo-Indian hunters were in the area shortly after glacial retreat which may have been as early as 6900 B.C. or as late at 4500 B.C., although many authorities feel that these hunters may have occupied the region between 6000 and 5000 B.C.

Although several occupations by people dependent upon barren ground caribou appear to have existed, the next identifiable occupation related to pre-Dorset peoples of the Arctic small tool tradition who migrated into the area from the Arctic coast approximately 800-600 B.C. This may represent the southern terminus of inland penetration by pre-Dorset people.

The majority of cultural materials related to the occupation by the Chipewyan Indians about 200 B.C.-100 A.D. The investigator described early Chipewyan summer and spring hunting camps, enclosures to hunt buffalo in large communal hunts, and the influence

of forest fires in the region. Various sites may have been used for rest camps, mobilization points, fishing, berry picking, caribou hunting, and lookout stations.

The fourth occupation consisted of the northward movement of woodland Cree of the Clearwater Lake Compex into the Black Lake area about 1500-1800 A.D.

The investigator noted several gaps within the cultural succession story of the Black Lake area and claimed that these gaps may not be the result of absence of people but rather from limited research. Diverse traditions reflected climatic changes which in turn affected the hunting and habitation rate of prehistoric people. It was concluded that the wide variety of cultural traditions reflected the marginal nature of a number of physiographic zones in the Black Lake area.

Morris, Margaret Wynne. GREAT BEAR LAKE INDIANS: A HISTORICAL DEMOGRAPHY AND HUMAN ECOLOGY. M.A.: Geography, 1972.

Description of the Study

Changes in human ecology and demography of Indians around Great Bear Lake in the Northwest Territories from just prior to European contact to about 1900 are analyzed. Initial focus is on the aboriginal population: the environment and resource base; social structures which permitted utilization of that environment; and demographic characteristics. Invasion by European traders, explorers, and missionaries and demographic changes during and after arrival by Europeans were included. Results of contact with European culture such as diseases, economic changes, and social factors were reviewed. The appendix included a chronological table of main historical events from 1713-1900. The study focused on two communities: Fort Franklin and Fort Radium.

Research Design

The investigator conducted field research and lived in Fort Franklin for three years. Interviews were held with local people and mission records, books, journals, reports and government documents were reviewed. Journals of Mackenzie, Franklin, Richardson and Simpson were analyzed. Population factors were discussed in quantitative terms to some degree and then evaluated in reference to the impact of the Europeans.

Findings and Conclusions

The majority of resources which were found within the immediate reaches of Great Bear Lake included the migratory barren ground caribou, a wide variety in fish, moose, musk-ox, hare, and many other smaller animals, birds, and berries. Mobility--the freedom to follow the caribou--was considered essential to the people's ability to adapt to the changing resources available. Leadership was neither binding nor authoritative and associations with other people altered from season to season. Relative equilibrium between population and resources existed in pre-European days even though the balance was not always perfect and at times hardship and famine occurred. The natural rate of growth of the population in aboriginal times was probably low and population fluctuations slight. Morbidity, feuds, social mortality, starvation and accidents would have resulted in a fairly high death rate, highest among infants and lowest among the young adult. The birth rate, high enough to allow for a continuation of the species, was not very high compared to the present birth rate. Polygamy, low mortality rates of young females, and the possible use of contraceptions may have contributed to this. Prenatal deaths resulting from stillbirths, miscarriages, and abortion were relatively high. The natural growth rate was probably low with an estimated maximum size of between 500 to 700 people in total during the late 18th century.

With the opening of trading posts by the Hudson's Bay Company,

the people came into indirect contact with the whiteman. The Chipewyans possessed guns and acted as intermediaries between the Bear Lake people and the fur traders. Along the Mackenzie River to the south the Cree acted as middlemen and trading posts were established closer and closer to the Great Bear Lake region. The arrival of explorers and traders using Great Bear Lake as a base for activities introduced a new way of life and a new material culture to the people, but the transient and sporadic nature of these visits was not sufficient to establish clearly a new economic and cultural framework yet for the Indians. Few families now lived a nomadic existence around the lake and the old migratory hunting economy was being supplemented by trapping.

Communicable diseases such as consumption, smallpox, measles, scarlet fever, and influenza were introduced. The extent of damage by communicable diseases was difficult to assess because of incomplete records and the fact that the sum total of years spent by explorers and traders at Great Bear Lake during a 52 year period did not exceed 15 years. However, disease did take its toll during the second half of the 19th century with the young suffering most severely and new age classes being cut off regularly by disease before they reached reproductive age. Dietary practices, malnutrition, the influence of the rifle, the formal leadership system of the Europeans, infanticide, and social disintegration were discussed.

The next wave of influence was provided by the missionaries who arrived in a situation which had been drastically altered since aboriginal times. Disease and the decimation of human respect had taken its toll. Missionary attempts at agricultural pursuits and attempts in reinforcing the unit of the family are described.

The caribou-orientated society of aboriginal times in which the environment provided native people with abundant resources and a social and cultural organization to enable the utilization of these resources sufficiently for survival is compared with the economy-orientated society towards trading in which resources were

inadequately utilized as the native people's social organization and customs were unable to change rapidly enough to meet the demands of the new economy. The result was an ecological imbalance which paralleled a decline in population among the native people of Great Bear Lake during the 19th century.

Morrow, Marilyn A. EDUCATIONAL ACHIEVEMENT OF ELEMENTARY SCHOOL STUDENTS FROM TWO CULTURAL GROUPS AS RELATED TO REASONING ABILITY AND CLASSROOM LEARNING ENVIRONMENT. M.Ed.: Educational Psychology, 1979.

Description of the Study

Thirteen independent variables and the academic achievement of Indian and non-Indian students were assessed. A comparison was made between the two cultural groups based on the assessment.

Research Design

"The thirteen independent variables were classified into three groups: one person characteristic (reasoning ability), five classroom environmental variables (satisfaction, friction, competitiveness, difficulty, cohesiveness), and seven categorical variables (sex, cultural group, culture interaction, grade, school, grade x school interaction, and school x culture interaction)." Five subjects of the Canadian Test of Basic Skills served to measure academic achievement. The 75 Indian and 95 non-Indian subjects were from grades four, six and eight and in three schools, one federal (reserve) and two provincial (joint).

A stepwise multiple regression program was utilized. Relationships between the thirteen variables and the subtests for the total group were examined. Since cultural group proved a significant predictor of achievement, the two groups were separated and "separate analyses were made regarding relationships between the remaining ten independent variables and the achievement test

scores."

Findings and Conclusions

It was hypothesized that cultural group, reasoning ability, the five classroom variables and the school would significantly predict achievement. The results supported evidence that cultural group and reasoning ability were predictors. Satisfaction, friction and difficulty proved not to be predictors but relationships between classroom climate variables as predictors proved stronger for Indian students than for non-Indians. Results nullified hypotheses that sex and school were not predictors in that non-Indian girls did significantly better in language skills than did boys and as Indian children progressed to higher grades, they became more frustrated.

That Indian children use different cognitive strategies, are influenced strongly by learning environment and have different values and attitudes from those of the school are possible subjects for research. Further investigation of additional environmental factors that have positive influence on student learning is also required.

Northey, Donald Raymond. THE EFFECTS ON INDIAN STUDENTS WHO PARTICIPATED IN WECHIHTOWIN--A SOCIAL SIMULATION GAME BASED ON THE OPERATION OF A FEDERATED CO-OPERATIVE. M.Ed.: Indian and Northern Education Program, 1977.

Description of the Study

This study developed a social simulation game based on the operation of a federated co-operative for Indian junior high school students which would positively increase their feelings of economic efficacy, self-esteem, co-operativeness and decrease their feelings of powerlessness. In addition, this study had to measure statistically the change in these areas due to the social

simulation game.

Research Design

Subjects were from Onion Lake, Saskatchewan. The control group consisted of 17 grade seven Cree students, whereas 20 grade eight students served as the experimental group.

Both groups responded to a series of self report written instruments: a powerlessness scale developed by Splilka, a self-esteem scale by Dreyer, a series of semantic differential scales developed by Dreyer, and an economic efficacy scale developed by the researcher. These inventory tests were written two weeks prior to and again after the completion of the social simulation game. The experimental group also answered a questionnaire which dealt with their opinions of the game.

Six hypotheses were entertained: that the participation would show significant positive change in (1) self-esteem and (2) economic efficacy; that participants would show significant decrease in their (3) feelings of powerlessness; and (4) a significant positive increase in their view of the future. Further, (5) the participants would increase in the ability to co-operate. Lastly, (6) more of the co-operative groups involved in the game would decide to divide the dividends evenly among their members rather than in proportion to some other factor such as the amount produced or amount sold.

Each participant in the game first took part in the "square completion game", which is an exercise stressing the necessity of co-operating in order to achieve success. A short article, "Nouhla Co-op" was assigned to the group to read in order to introduce the co-operative idea.

Each member of the experimental group joined a particular co-operative whose full complement of membership was six. The co-operative chose a name for itself and elected a representative to the federated co-operative board. The directors made policy for selling the products that would be produced by the individual

co-operatives. The directors also served as communicators between individuals and the federated co-ops.

Jewelry was produced by the individual co-operatives. Each person in a co-op was a producer and responsible for keeping a daily record of employment, hours and amount of daily production. Each co-op planned job schedules and job assignments among members. Records were kept of group production, daily attendance, weekly production and current accounts which involved income, expenses, chequing and store sales. All participants assisted in the completion of their group's final report and decided as a group how dividends were to be divided. These forms enabled the operation of the business to be summarized and visualized by the participants.

Findings and Conclusions

The social simulation game did not produce a statistically significant positive change in self-esteem or in economic efficacy but the experimental group generally showed a positive trend. Similarly, there was not a significant decrease in the subject's feeling of powerlessness. However, there was a significant positive change in terms of how participants viewed their future.

Subjects felt their ability to co-operate had increased. They preferred to declare dividends equally among members. They recognized the need to maintain records but placed more emphasis on social interaction. Participants preferred not to discuss problems such as low attendance and low productivity. On the whole, participants said they could operate businesses which produced dividends. This particular gaming process proved highly successful with this group.

O'Brodovich, Lloyd Steven Julius. THE PLAINS CREE OF LITTLE PINE: CHANGE AND PERSISTENCE IN CULTURAL CONTACT. M.A.: Anthropology, 1969.

Description of the Study

The thesis focused on the problems inherent in the intensive culture contact between Europeans and native people. It dealt with the history, economy, and religion of the Cree people of Little Pine Reserve near North Battleford, Saskatchewan. An ethnographic description of the contemporary Sun Dance as a part of the acculturation process is provided. Following a description of the stereotype Indian, an historical analysis of the reserve from 1830-1885 is made. After dealing with the acculturation process, the paper focuses attention on reserve-society relationships and the effects that differential participation in two opposing cultural systems might have on the Plains Cree people.

Research Design

Data was collected through library research as well as field work by the author who spent the summer of 1968 living on the reserve.

The investigator did not adhere to any predetermined schedules or guidelines in collecting data. He noted that "when a field worker is living on the reserve he can abandon the rigid schedules of western society . . . Under these conditions methodology does not have to be forced into a structured format as was the case in this study."

The investigator pointed out disadvantages of this methodological aproach. For example, he noted that his work schedule at the farm where he worked prevented him from being present at opportune times to meet with people. Conversations were largely limited to discussion with those people who were reasonably fluent in English and did not include Cree speaking people. In gathering information from the white people in the area around the reserve,

information was gathered informally in most instances. The investigator discovered that tape recorders and cameras were disadvantageous and noted that "although the tape recorder may provide an accurate record of what is said, it may also militate against the establishment of successful rapport with informants." For similar reasons structured interview questions were not adhered to in order that interviews would be allowed to develop in mutual relation with the informant's desire and the interviewer's goals. Related literature was not substantial.

Findings and Conclusions

Attitudes by white people in the surrounding area were negative toward Indians on the reserve. Negative stereotype statements by white people made in reference to the Indians are listed. Although "successful" Indians had come from the reserve into the surrounding community, these people were white in terms of cultural values. The Plains Cree cultural values conflicted with the values of the larger society and it was when an individual conformed to these Indian values that he was branded an Indian and subjected to the pressures of an unfavorable stereotyped image.

The breakdown of traditional Plains Cree culture was based upon the white invader's view of the Plains Cree value system as being inferior, having a different religion, lacking an appreciation for agriculture, and being resistant to the work ethic. However, these ideological factors were not as immediately disruptive to the Cree culture as the economic and political factors which led to the Rebellion of 1885. These factors included the decline of the buffalo herds, disease, the settler's desire for land, and attempts to graft a foreign economic system on the culture of the Plains Cree. Attempts to graft a foreign economic system on the culture of the Plain Cree failed because the Cree people did not have any tradition of agricultural behavior. Also, instruction, facilities, and resources made available to aid Indians in this transition were inadequate.

Current barriers to economic independence included the trend toward large farms in the surrounding community, the high financial cost required for private enterprise, legal barriers inherent in Indian status, lack of essential resources, and decreasing employment opportunities due to mechanization. In addition, assimilation into larger white society meant sacrificing cultural ties which still functioned in part to maintain a distinctively Cree culture. The survival of traditional religion symbolized in the existence of the Sun Dance, problems of economic independence, and the existence of prejudice and discrimination by white people in the nearby communities would continue to prevent any successful large scale assimilation of the Plains Cree into urban Canadian society.

O'Neil, John Donald. HEALTH CARE DELIVERY IN AN INUIT SETTLEMENT: A STUDY OF CONFLICT AND CONGRUENCE IN INUIT ADAPTATION TO THE COSMOPOLITAN MEDICAL SYSTEM. M.A.: Anthropology and Archaeology, 1979.

Description of the Study

In a comprehensive study of health care of Gjoa Haven, Northwest Territories, the researcher analyzed the interaction network of health and illness related behavior, cultural and organizational backgrounds of medical administrators and nurses, attitudes and beliefs of Inuit people about illness, and the health care delivery system in the community. Influences on the health system such as epidemic diseases and missionary activity throughout historical times, changing economic orientation of the Inuit people, dependency patterns, and changing Inuit beliefs about illness, its cause, and its cures are noted. Replacement of the Inuit traditional medical system by a cosmopolitan and modern medical system with a gradual attenuation of the traditional curer's role has occurred. Conflicts have resulted from differences in attitudes

between administrators, nurses, and the Inuit. Areas of failure in health education, agency coordination and native participation were also noted.

Research Design

The settlement of Gjoa Haven was selected for study because it retained the important attributes of having a traditional lifestyle while at the same time providing a sufficiently large cosmopolitan medical presence. File work was carried out in 1977 and interviews were held with regional medical personnel, nursing station personnel, and Inuit people. Research was conducted in ethnographic fashion in which the participant-observation formed the basis of data. Interpreter assisted, informal interviews were conducted with 20 households out of 27. Oral histories and personal anecdotes were also acquired.

Findings and Conclusions

While traditional Inuit beliefs and behaviors related to illness have undergone substantial revision, contemporary beliefs are still substantially influenced by traditional models. Economic and educational factors were only in part attributable to Inuit decisions to relocate in white dominated settlements. The disastrous impact of previously unknown diseases was another major factor in this decision. However, even though illness was a primary motivating factor in resettlement patterns and is a major cause of much current anxiety, little effort is expended by the Inuit toward self care or personal responsibility in health matters. Friction among nurses and between nurses and administrators was as much a contributing factor to health care delivery problems as were cultural differences associated with the Inuit. The nurses' emphasis on caring as opposed to the physicians' emphasis on curing was more amenable to the Inuit approach to illness.

More effective nurses combined both personal and professional roles. Less effective nurses ignored certain important aspects of

professional role behavior and emphasized personal interaction with the Inuit, or attempted to restrict both their personal and professional rapport with the Inuit. Nurses felt they were more effective when they could establish personal rapport with the community and have freedom to respond to needs as they arose. When this freedom was restricted by administration, problems arose.

The majority of nurses' frustrations about their jobs arose from staff relations rather than from difficulties with the Inuit clientelle. Problems included lack of agreement with and support from supervisors, ambiguities over job definitions, and personality clashes.

Nurses' interaction with the Inuit differed significantly from that experienced by most other whites. Nurses tended to interact with a greater proportion of the total population and this interaction encouraged maternalistic attitudes and facilitated intimacy and the sharing of grief, which led to close personal involvement with personal and family problems.

Although health education is regarded as a high priority by medical staff, local priorities dictated by economic, social and political concerns absorbed most attention of the Inuit. Consequently little attention was given to learning new skills in health care as long as the nursing station did an effective job. Also, attitudes of maternalism reflected in health education was strongly resented by the Inuit.

Low native participation in health care resulted from a combination of different motivations by the Inuit and a failure of medical services to adequately encourage participation.

Pellerin, Judith A. A CASE STUDY OF THREE PUPILS AT WANDERING SPIRIT NATIVE SURVIVAL SCHOOL. M.Ed.: Indian and Northern Education Program, 1982.

Description of the Study

This study investigated the following question: "How do three pupils in the senior room at Wandering Spirit Survival School respond behaviorally to the academic and cultural experiences provided?"

Research Design

The researcher assumed a participant-observer stance in the study. She collected data during the period of September 10 to November 15, 1981 at the Toronto, Ontario school. She observed during various instructional times: total class instruction; individual instruction by the regular classroom teacher; individually assigned task times; class sessions with visiting resource persons; free time; Ojibway and French language periods; instruction at Winchester Public School; Sacred Circle; feasts; and recesses. Seatwork was collected and studied. Additional information was obtained through interviews with the three students and with the director.

The review of literature included an overview of Indian education in Canada, alternative schooling for Indian children, other alternative schools in Canada, and participant observation--the methodology used in this study.

The ten week observation period consisted of a total of 97 hours, 51 minutes of observation time. Descriptive data recorded each student's behavior during the various activities observed. Frequency of behavior and changes in behavior were noted and discussed in light of the cultural and academic goals of the school.

Findings and Conclusions

The school partially fulfilled the stated cultural goals but failed to meet its academic goals in the case of the three students studied.

Wandering Spirit aimed at providing a safe, non-threatening environment for its students. A variety of activities provided a sense of being proud to be Indian but more could be done to provide

pupils with a knowledge and understanding of native heritage, history and contemporary issues. Although Ojibway language classes had been offered three times a week, none of the three students under study could read, write or speak any portion of the language during the ten weeks of the study.

A second goal of the school aimed to make it possible for students to adequately continue their studies beyond grade eight. According to behavior exhibited by the students during the course of observation, the achievement of this aim would not be extrapolated. Neither would methods utilized in teaching prepare the students for their continuance in high school.

The teacher held high expectations for one of the students but not for the other two. More instructional time and compulsory finishing of assigned tasks faced the one student but not the other two. All three students spent time on aimless activity during individual-task time, instructional periods, and free time.

Recommendations called for a greater number of regular visits from native resource people, knowledgeability of Indian history and heritage by both students and teacher, more creative learning situations and greater participation by adult members in the Sacred Circle so that the adults would serve as models. Native content curriculum should be developed. More meaningful teacher-pupil interactions should be encouraged. Personal assignments should be verbally given and when completed carefully checked. More pupil accountability for time well spent, hands-on learning, and development of curriculum in science, history and geography should be undertaken.

Further research should be designed to test the findings of this study at this school and with native children in other settings.

Pulfer, Ruth Elizabeth. THE ADMINISTRATION OF BRITISH POLICY TO THE INDIANS IN THE NORTHERN DISTRICT OF NORTH AMERICA, 1760-1783. M.A.: History, 1970.

Description of the Study

The thesis explored the British attempts to establish a just, harmonious, economically logical scheme of relationships with the tribes (Shawnee, Delaware, Six Nations) in the Northern District of North America (territory now included in Quebec, New York, Pennsylvania, Maryland and Virginia).

Research Design

The thesis dealt with topics rather than events in chronological order. Topics included the character and attitudes of officials, the role played by the military commander-in-chief (1756-1774) and the conduct of Indian Affairs and the Governor of Quebec (1774-1783).

Findings and Conclusions

Both French and English required Indian allies during the 1760's. The British instrument for so acquiring was the Indian Department. Sir William Johnson, the first superintendent, understood and had the confidence of the Indians. He opposed the cutting of expenditures pertaining to Indians prior to the Pontiac rebellion of 1763. He advocated the setting aside of Indian lands in the Proclamation of 1763. Johnson died at the same time as the Quebec Act of 1744 was instituted. By this act the Governor of Quebec assumed responsibility for the Indians. Confusion in administration was compounded after the outbreak of the Revolutionary War by the desertion of higher British officials and the vast distance of the frontier from administrative headquarters.

Sir William was the model for succeeding Indian Superintendents. Johnson was determined to protect Indian rights as defined in the Proclamation of 1763. He attempted to oppose the entry of

settlers from the thirteen colonies. His successors, Colonel Guy and Sir John Johnson, modelled Sir William but could not match his command of the Indians. Sir William admired Joseph Brant, Mohawk, who proved to be an admirable tactician, scholar and loyalist. Mary (Molly) Brant, sister to Joseph, was wife of William and after the latter's death exerted influence over the Indians.

Sir William was chosen by Commander-in-Chief Braddock in 1754. Jeffrey Amherst, successor to Braddock, undermined Sir William and the latter blamed the Pontiac revolt partially on Amherst penury. Sir William kept the Mohawks loyal but could not restrain the more westerly tribes.

When the Quebec Act of 1774 was introduced the Indian Department came under the command of the Governor of Quebec. Quebec was far removed and the English settlers continued to flood into Indian reserve lands. The Indians tended to side with the British throughout the Revolutionary War but the British hesitated to give the Indians free rein to attack the Americans. The Mohawks were driven from their homeland and corruption was rampant in the British controlled territories. Finally, without battle, the British handed over the Ohio Valley to the Americans much to the shock of the Indians. The actual transfer, however, did not occur until 1812.

The Indians of the Ohio Valley were especially important to Great Britain in that the Indians were required for defense, trade and security on the frontier. The instrument utilized by the British to gain Indian affection was the Indian Department.

Sir William Johnson was able to understand, pacify and serve the Indians while preparing them for accommodation with European civilization. Still Whitehall did not understand and blurred authority lines contributed to confusion.

Retzleff, Marjorie Anne Gilbert. THE PRIMITIVE MYSTIQUE: ROMANCE AND REALISM IN THE DEPICTION OF THE NATIVE INDIANS IN ENGLISH CANADIAN FICTION. Ph.D.: English, 1981.

Description of the Study

Adult, Canadian, long fiction about the Native Indian is surveyed to assess the way in which Canadian writers of fiction have depicted the Native Indian. Variations and consistencies in themes, literary convention, characters, and attitudes are traced. Descriptive and evaluative statements are made about the way in which Indians are depicted, with anthropological, historical and social features noted where appropriate.

Several questions are addressed. For example, what have technologically advanced, Christian, white, English-speaking Canadians said about brown, Mongolian, pagan people? How far is the Indian viewed as a human being and how far as an extension of the physical environment? How far is he viewed as a person and how far as an extension of a white man's psyche? How far are Indians viewed as a nation of people and how far as a collection of benevolent or hostile forces? How has the depiction of the Indian been affected by the tides of taste in literature?

Four major topics are investigated in the paper, with organization and subtopics being organized roughly along chronological lines: (1) Love dealt with fiction in which a white person and an Indian marry or have a love relationship, (2) Religion dealt with fiction about various types of relationships between Christianity and Native religion, (3) Inter-tribal fighting focused on fighting along the frontier and fighting between modern Indians and white authority, and (4) Community life dealt with fiction about daily Indian life from the pre-contact community to the contemporary reserve.

Research Design

Canadian works in long fiction written between 1766 and 1977

were used as primary materials. Focus was explicitly on the Indian rather than the Metis. All works were characterized by the presence of at least one native Indian character. The intent was to show that literary convention played as important a role as observation of fact in the depiction of the Indian character and that it is unfair to evaluate a writer's depiction of the Indian solely on the basis of modern prejudices and scholarship.

Findings and Conclusions

Attitude toward Indians reflected prevailing social attitudes. The majority of writers were sympathetic toward Indian people with the exception of a small group of writers around the turn of the century. It appears that the Canadian reader no longer likes to see Indians castigated in print.

Early writings were encompassed with the exotic and alien appearance of Indians in their wild habitat but as white influence increased the fact that many Indians could not adjust was cause for regret and by the late 19th century a form of Darwinian sense of the poor, doomed savage prevailed. Writers who deplored the adverse affects of white civilization on Indians often presented a white protagonist who was aided by a sympathetic Indian. This characteristic in the plot and character of fiction which prevailed in the 1840's and 1850's as well as during the last four decades of the 19th century indicated that writers depicted the Indian as instrumental in his own decline.

The notion that "Indians who survived the culture shock and white man's diseases would become red-skinned whites, would live in the white way, and that the Indian would gradually disappear as a cultural entity" prevailed into the 1920's. The belief existed that the converted Indian could eventually take his place in normal white society and that even marriage between the two groups was possible.

From the 1930's to the 1960's writers of historical fiction often dealt with the shortcomings of religion, political

exploitation, and personal prejudice. Writings focused on the problems of white-Indian relations which indicated that the Indian had by no means died off or been assimilated, and had instead become a second-rate citizen in both Indian and white cultural terms.

By the 1960's interest emerged for the plight of dispossessed people throughout the world. Environmental concerns and dispossession of the Indian became inseparable in much fiction in the past 20 years. With the increase in the numbers of Indian poets and commentators, the Indian was increasingly depicted as an essential link between the white man and nature.

The investigator felt that social trends and attitudes were secondary to the formal demands of literary structures. The choice and use of genre were influenced significantly by literary fashion.

Realism in Canadian fiction may be seen in terms of Indian-white love relations and religion. The significant presence of realism in fiction concerning Indian fighting may reflect the Canadian reputation for not wanting to take sides. Historical fiction of the frontier period is marked by an awareness of the brutal rather than heroic side of war. A marked emphasis exists on avoiding war rather than glorifying it. The author noted that even though writers claim to be writing romance and to depict men of great honor, the realistic depiction of the ambiguities, indecisiveness, pettiness and lack of glory in war sets the fiction in a class apart. Depictions of Indian and white relations after the frontier period also tend to be realistic in both genre and mode. Tragedy is a dominant mode between Indian and the law.

Realism was present in most socially focused fiction covered in the study. "In spite of the idealization of the unspoiled Indian, there is nothing noble about the Indian depicted as an urban problem or a helpless ward of the Indian Affairs Department." The realistic novel is relatively rare, but realism of a documentary sort is frequent in romance which focused on social issues.

The author concluded that the majority of Canadian fiction about Indians presents a satisfying balance of romance and realism.

The primitive mystique has influenced the portrayal of the Indian in literature. The literary Indian is a product of cultural assumptions, literary fashions, social attitudes, and realistic observation. The better works have produced an Indian character who is a symbol and a person, an archetype, and an historical fact.

Sawatzky, Erna. A STUDY OF THE SAULTEAUX CULTURE WITH EMPHASIS ON LANGUAGE AND ITS IMPLICATIONS FOR SCHOOLING IN ENGLISH. M.Ed.: Education, 1971.

Description of the Study

Cultural and linguistic aspects of Saulteaux Indian children at Red Sucker Lake in Northern Manitoba were examined. It was assumed that children who spoke Saulteaux have problems beyond those of just learning a new set of words when they began formal education in the English language. Ethnographic data was based on the historical setting, ecology and economy, social organization, religion and language. Linguistic data considered factors such as vocabulary and environment, vocabulary and concepts of space and time, speech sounds, and grammatical aspects of the Saulteaux language. Linguistic difficulties of Saulteaux children in terms of speech sounds, grammar, vocabulary, and the expression of ideas are discussed. The thesis is concluded with a number of suggestions to better facilitate the language program in school.

The related literature summarized findings from anthropological research in Saulteaux communities east of Lake Winnipeg, writings of anthropologists and linguists regarding the relationship of language and culture, and a summary of cross-cultural studies pertaining to linguistic problems in the classroom. It appeared that behavior may be heavily influenced by one's mother tongue and where relative incompatibility between home language and school language exists, youngsters may experience considerable handicaps.

Research Design

Employed as a teacher at the elementary school at Red Sucker lake from 1952-1967, the investigator collected a majority of the data through school records and informal and semi-structured interviews with parents and children.

Limitations are based on the investigator's admission that she had no background in formal linguistic training. The study was not initially established as a research project and the investigator was engaged in teaching full-time which limited the time available for interaction with people in the community. Data based on personal and unstructured observation during a work experience resulted in synthesis interspersed with specific examples rather than generalizations.

Findings and Conclusions

Although changes in the original hunting and trapping patterns have been introduced, hunting and trapping still formed a part of the background of Saulteaux children in the school. The community was a closely knit social group and members other than parents contributed to the training of children. Physical punishment was rare and punishment took the form of withholding food, ignoring, teasing, or threatening. Girls at puberty were ostracized by being barred from community functions and did not attend school for at least a week. The elderly were honored, obeyed and respected, and grandchildren did chores and often lived with their grandparents.

The investigator discussed the concept of living and nonliving things within Ojibway religion and concluded that one's arrangement of concept and feeling make an important difference in the English speaking world of the school.

English speakers move hands, arms, shoulders, and eye brows but the author noted that the Saulteaux largely restricted body speech movements to the head and its parts. Saulteaux children's movements such as pursing the lip or extending the lower lip and pointing with the chin appeared impolite to the untrained eye but

were an accepted way within native culture. Because of the need for silence in a hunting and fishing economy, Indians developed forms of non-oral communication and many of these still existed, creating misunderstandings in school.

The author concluded that native children differed from white children in their concepts of time and space. Learning for the native child was not just a matter of vocabulary enrichment. It was instead a new beginning and the child's formerly acquired concepts of time and space now became a barrier in the formulation of new concepts. Comparisons of the concepts of time and liquid measurements were made which indicated that some words in the Saulteaux language were less precise than in English.

Even when topics related more specifically to the children's environment teachers often felt less secure in this area because of unfamiliarity with the topics. The author concluded that divergent backgrounds of teachers and pupils made expression of ideas about experiences in the environment misunderstood and as a result pupils were discouraged from further expression of such ideas.

Schalm, Phillip. SCHOOL ADMINISTRATORS' PERCEPTIONS OF PROBLEMS ARISING FROM THE INTEGRATION OF INDIAN AND NON-INDIAN CHILDREN IN PUBLICLY SUPPORTED SCHOOLS IN SASKATCHEWAN. M.Ed.: Education, 1968.

Description of the Study

What do principals and superintendents perceive to be problems arising from the integration of Indian and non-Indian students in publicly supported schools in Saskatchewan? Methods by which these administrators perceived that the integration programs could be facilitated were identified as well. School in which agreements had been made between local authorities and the Indian Affairs Branch for the provision of educational services for Indian children were included.

The related literature dealt with studies on the process of integration and cultural survival. Descriptions of the Indians of the Plains region of Saskatchewan, Indians of the northern part of the province, and an account of contemporary Indian culture is included. A review of literature dealing with the Indian child and the school is provided. Evidence suggested that some degree of culture retention may be expected in any contact situation unless the organized communal structure of the receiving culture is shattered, and in this case either anomie or assimilation will occur, depending on attitudes of the dominant culture.

Research Design

A questionnaire was designed by the investigator and distributed to all principals and superintendents involved in integrated education in Saskatchewan. The questionnaire required responses to 32 problems and 23 suggested methods to facilitate integration. The questionnaire was designed to test conclusions reached through the analysis of structured interviews previously held. The investigator received over 70% return on the questionnaire.

Data were analyzed by analysis of variance on the following variables: administrative position, percentage of Indian enrollment, years of experience in integrated education, and years that the respondent's school or superintendency had been integrated.

Findings and Conclusions

Problems identified were similar to those found in the related literature. These included: truancy, dropping out, language difficulty, age-grade dichotomy, low academic motivation, poor home-school communication, lack of Indian involvement in school policy, middle class curriculum bias, poor home conditions, and lack of teacher skills in multicultural classrooms. Although the related literature indicated that Indian children felt alienated from school society, evidence did not support this tenet.

Principals appeared to be more disturbed than superintendents

by day-to-day operational problems. Superintendents appeared more disturbed than principals by generic problems such as home living conditions, teacher attitudes, and middle class curriculum bias. The higher the percentage of Indian enrollment, the more disturbed were the administrators.

The number of years the school had been integrated or the number of years administrators had in integrated education were not significant factors. Differences between Indian and non-Indian students were seen more as individual differences in narrow life experiences and as language difficulties of Indian pupils rather than as conflicts in underlying values. A majority view held that Indian children were not basically different from non-Indian children and the function of the school was to compensate for the narrow life experiences of the Indian children. A minority view held that there were underlying value lifestyle differences between Indians and non-Indians and that the school's role was to educate the Indian children in a manner so they could continue to be proud of their Indian heritage.

Interviews indicated that administrators endorsed the policy of integration in publicly supported schools. None expressed a desire to discontinue the integration program even though several people were not fully satisfied with the program as it currently existed. Administrators perceived their teaching staffs to be sympathetic toward Indian children and any feelings of alienation or rejection tended to be attributed to curriculum bias toward middle class life experiences.

Scott, Jocilyne. DEMOGRAPHIC FACTORS ASSOCIATED WITH PERCEPTUAL SPATIAL SKILLS AMONG METIS SCHOOL CHILDREN. M.A.: Psychology, 1972.

Description of the Study

Demographic characteristics in the environment of Metis

children in Ile-a-la-Crosse in northern Saskatchewan were related to their scores on tests of spatial ability. Particular attention was given to household size, the sex ratio in a household, and numbers of older males and females in the household.

Related literature indicated that spatial tests in western cultures showed consistent differences between males and females, with males tending to show superior scores. With the exception of Inuit culture, similar sex differences in spatial scores have been found in non-Western culture as well. Other evidence suggested that intercultural differences in spatial perception were related to ecological and anti-socialization practices. The investigator concluded that the related literature suggested that environmental determinants as well as genetic and other biological factors appeared to facilitate or limit the development of spatial abilities in children.

Research Design

Data were obtained in two separate studies. The first study was carried out in 1963 and its objective was to analyze family and kinship structure. Demographic data from this study were used as a basis for investigation in a second study in 1971 in which the children were now aged 9-11 years and had several years of formal schooling. The investigator analyzed relationships between demographic factors identified in the first study and spatial scores derived in the second study.

House-to-house interviews were conducted in the first study. Tests administered to the 62 subjects in the second study were: the Goodenough-Harris Draw a Man Test, the Whitkin Draw a Man Test, the WISC Block Design and Object Assembly subtests, WISC mazes, the Children's Embedded Figures Test by Goodenough and Eagle, the Witkins Rod and Frame Test by Oltman, and the Peabody Picture Vocabulary Test.

Findings and Conclusions

A comparison of chronological age and level of verbal-educational achievement for each sex in this longitudinal study indicated that boys and girls were closely comparable in age and grade level. Boys showed greater variability in grade level with proportionately more boys being in the lowest grades and also in the highest grades while girls tended to cluster more uniformly in grades three and four.

Differences between means were not statistically significant between boys and girls on the Peabody Picture Vocabulary Test although girls did perform slightly better and the variance for girls was considerably higher. Boys did slightly better than girls on all the spatial tests and boys scored significantly higher than girls on the WISC Mazes and on the Rod and Frame Test which indicated superior spatial ability.

The hypothesis that spatial score would positively correlate with size of household during infancy was not confirmed. Boys' spatial scores were positively correlated with a high proportion of male to females in the household during infancy; however, this hypothesis was not confirmed for girls. The number of older males or older females in the household did not correlate with spatial scores of either girls or boys. For girls, but not for boys, household variables were significantly related to measures of scholastic achievement.

Seaborne, Gary R. POPULATION CHANGES IN NORTHERN SASKATCHEWAN AND CASE STUDIES OF INDIAN MIGRATION AT BLACK LAKE AND SHOAL LAKE. M.A.: Geography, 1971.

Description of the Study

The study examined population changes in Black Lake and Shoal Lake, Saskatchewan with specific reference to out-migration. Interplay between forces which encouraged migration southward and forces

which encouraged remaining in the north where there was limited potential for commercial development and employment was investigated. A review of literature indicated little out-migration of Indian people from the forested lands of Saskatchewan.

After a summary of the population and economy of northern Saskatchewan prior to 1941, the investigator noted that the period 1941-1971 witnessed a high degree of expansion in terms of road construction, air transportation, uranium development, the native birth rate, and a movement of native people toward village residency. The industrialized and commercialized society superimposed upon a subsistence trapping economy left northern native people stranded where they were unable to return to a purely hunting and trapping economy but yet could not participate effectively in the dominant society.

Research Design

A questionnaire was administered to family heads in the two communities in 1971. Church and Indian Agency records were examined and native family members, government personnel, and private businessmen were interviewed.

The Chipewyan community of Black Lake was selected on the basis that it was a relatively isolated settlement with no road link, whereas the Cree community of Shoal Lake was relatively accessible and connected to the provincial highway system since 1963. Shoal Lake residents had a longer history of village residency and a wider acquaintance with the English language. These factors suggested to the author a greater propensity for people to migrate from Shoal Lake than from Black Lake.

Findings and Conclusions

Out-migration as a result of government sponsorship as opposed to individual choice occurred in about 65% of the cases in both communities. Length of stay outside both communities was very brief. Seeking permanent employment in a southern center was rare.

Migration associated with individual choice was in the form of social visits to family and friends in other northern centers.

The role of culture was viewed as a hindrance to out-migration. Lack of education, poor industrial work habits, and illiteracy were major barriers; whereas a few band members with schooling and a fluency in English had migrated. For those who had migrated or were contemplating migrating, the major incentive was employment which had been spurred on by the depressed economy, severe unemployment, and a high rate of population growth in the native community.

Does welfare discourage people from seeking work elsewhere or is it a necessary preliminary phase which will enable people to make real economic and social change? Although the research was too limited to draw major inferences, the investigator felt that the latter would hold true in the long run.

Accessibility to the outside and acquisition of material technology such as radios, record players, refrigerators, and automobiles were not major contributors to out-migration patterns. People at Shoal Lake lived in a similar economy to that of their Black Lake counterparts and showed no greater tendency toward out-migration for purposes of permanent employment.

Analysis of the migrant group showed almost all members to be under 30 years of age, unmarried, formal schooling up to grade eight, and a working use of both written and spoken English.

The investigator concluded that Indian people require greater education in terms of both literacy in English and in the values of commerical and industrial society if the cultural and social barriers between Indian and white society are to be overcome. Residents of native communities need to seek both local economic development and out-migration rather than searching for a solution in one alternative only. There is little value to indicate to the Indian the advantages of modern society if he is not given the tools that are prerequisite for successful adaptation into that society. Acceptance of native people as equals by the dominant society must

be considered equally essential in the transition process.

Shannon, Earold Nordin. THE RESOURCES OF THE WATERHEN REGION. M.A.: Geography, 1967.

Description of the Study

The author analyzed physical resources of the Waterhen region, defined as an area in Central Western Saskatchewan along the Alberta border with the major center being Meadow Lake. The thesis examined major resources and their distribution, traced their development and use, and assessed their potential for future expansion. Although the major focus of the paper is on land-use, some sections are directed toward the native population in the area.

After describing the natural setting, climate, physiography, soils, and vegetation, the investigator discussed the history of occupation from the hunting and gathering period of aboriginal people to the agricultural era up to 1964. Attention is given to fish and fur resources, population growth and distribution, and land use patterns of agriculture, forest, and recreational land.

Research Design

Both library and field research were conducted. Maps were drawn and field studies held in the region in 1963-64. Historical records were obtained from provincial archives, libraries, and government agencies. Interviews were held with local people. Statistical data on resource development and land use were compiled from census records and government reports. Climate, vegetation, and soil maps as well as agricultural statistics were compiled. The Waterhen region was divided into land types and land use in each of these divisions was then examined and compared.

Findings and Conclusions

Four stages of development were identified: a hunting and

gathering period, the fur trade era, the transitional period between fur trade and agricultural development, and the present agricultural era. The Cree Indians were the main occupants during the hunting and gathering period and their culture and way of life are noted. The role of the Indian people during the fur trade era is only briefly mentioned.

Agricultural development on Indian reserves had progressed more slowly than in non-reserve areas. Of an estimated 72,320 acres only 3,759 acres were considered to be improved land on the reserve. Of the total cultivated acreage, 2,430 acres were farmed by the Indians and the balance was leased by non-Indians. Field crops were the same as those planted on neighboring farms. The amount of improved land on reserves was gradually increasing and further expansion of the cultivated area was possible because parts of the reserves which occupied the Lake Plains areas were on some of the best farm lands in the region.

1961 data indicated that the Indian population had increased rapidly since 1921 and currently formed about 11% of the total population. The birth rate of over 40 per thousand was roughly double the rate for the province as a whole. Of the projected increase of 1,768 persons, 1,050 would be Indians by 1981, an increase of 15% in the region. Population growth has been largest on the Waterhen and Loon Lake reserves.

After summarizing the population and economic base of each of the six reserves in the region, the author provided a summary statement of the status of the Indian population. He noted that the fact that the native population formed a much larger percentage of the total population in the Waterhen area than in most other regions in the province and this accentuated the need for solutions to social and economic problems. Resources on the Indian reserves have not been fully developed. Reasons for low resource utilization included a reluctance on the part of the Indians to become involved in new enterprises as well as a result of a lack of flexibility in the administration of reserve lands.

Soonias, Rodney Everett. A CRITICAL ANALYSIS OF EDUCATIONAL RESEARCH CONDUCTED BY THE FEDERATION OF SASKATCHEWAN INDIANS. M.Ed.: Indian and Northern Education Program, 1973.

Description of the Study

The cultural, voluntary and political organization of Treaty, status and registered Indians in Saskatchewan, the Federation of Saskatchewan Indians, realized the need for data on the conditions of education for Saskatchewan Indians. The organization set up a Task Force in 1970 to carry out a review of all aspects of Indian education in the province and to make recommendations for improvement. The writer of the thesis served as Director of the Task Force, was intimate with all workings of the Task Force, and therefore had access and perspective whereby he might analyze the development of the project as well as the final product.

Research Design

Taped interviews were held with all personnel of the Task Force. Research assistants who were assigned to decode all taped interviews in drop-out, values and attitudes toward policy surveys, maintained annecdotal cards on each tape. Problems of the task force were recorded by the director of the project.

The problems identified were grouped into 14 broad, rational categories using procedures of content analysis. Each category then formed the basis for the ensuing discussion by use of a modified critical incident technique. Significant events were identified which influenced the direction of subsequent events.

Findings and Conclusions

1. The Task Force had clear directions for specific research but did not have funds assured at the beginning. This insured confusion, insecurity and a situation where funds available prescribed activity.

2. The Task Force was committed to having Indians do their

own research work. Some personnel were ill equipped to do the work.

3. Research experts were hired on a temporary, consultative basis. This allowed Indian autonomy but research workers had only limited time to do the research work required by the Task Force.

4. The wide expanse of geography involved caused the small research group travel problems.

5. Some reserves were not sympathetic to the aims of the Federation of Saskatchewan Indians and refused to cooperate.

The investigator made a number of recommendations.

1. Adequate funding should be a requisite for such projects.

2. The time allotment planned for the carrying out of the research work should be more realistic.

3. Careful attention should be paid to the potential of an individual for learning the skills of research in the hiring of Indian staff.

4. When non-Indian personnel are hired, they should be employed on a full-time basis. This secures loyalty and full devotion of time.

5. Expectations of many Indians were raised in that some felt all problems could be solved by the Task Force. Future task forces should specify their terms of reference more clearly to the public.

6. Responsibility fell too directly on the director. All aspects of the research organization were under his jurisdiction. A more rationally structured organization was required.

Steer, Donald Norman. THE HISTORY AND ARCHAEOLOGY OF A NORTH WEST COMPANY TRADING POST AND A HUDSON'S BAY COMPANY TRANSPORT DEPOT, LAC LA LOCHE, SASKATCHEWAN. M.A.: Anthropology and Archaeology, 1977.

Description of the Study

One purpose of this study was to provide a description of

structural and artifact information from two historical sites located in the Methye Portage-La Loche area of central-western Saskatchewan north of the community of Ile-a-la-Crosse. The sites included a Northwest Company trading post (LaLoche House) of the late 18th century and a Hudson's Bay Company transport depot dating to the last quarter of the 19th century. The second purpose of the thesis was to provide an interpretation of information as it reflected cultural activities. A general reconstruction of human related activities involving the use of technology of fur traders, methods of building construction, trading activities, portaging and transportation activities, and interrelationships between traders and native people is provided.

Focus was on historical archaeology in the boreal forest region which may be used as a comparative reference for other historical archaeology along one of the most important and longest fur trade routes of North America. Although the majority of the thesis dealt with a description of artifacts, the author directed attention to the involvement of native people.

Research Design

Data were based on both archaeological and historical research. The investigator noted that until recently historic sites research had been geared to reconstruction and restoration orientated site development focusing primarily on evaluating site structural data, but such research lacked analysis of structures and artifacts for complete site interpretation.

The investigator conducted an archaeological survey in 1971 and identified eight historic sites dating from the late 18th century to the early 20th century. The two sites selected were test excavated and identified as having the greatest potential for artifacts and structural remains.

Findings and Conclusions

The historical research provided some information about the

prehistory of the indigenous peoples of the Methye Portage-La Loche area. Archaeological excavation showed evidence for Oxbow (5000 B.P.), Hanna (4500-3000 B.P.) and Agate basin points of 7000-6500 B.C.

Cree inhabited the Churchill River system and the Methye Portage-La Loche area as early as the 10th century. The exact geographic range of the Chipewyan Indians at the time of historical contact was somewhat uncertain but it has been established in related literature that they controlled the Barren Grounds north of the Churchill River system. By the 19th century it appeared that the Chipewyans moved south to participate more strongly in the fur trade. Also, a smallpox epidemic had greatly reduced the hostile Cree population. The geographic concentration of the Cree and Chipewyans varied seasonally by living in larger groups during summer and dispersing into smaller bands during the winter.

The effect of European contact on the native people in the area was not well documented although the writer claimed that the Indians were the dominant party in their relationship with the trader. In the early contact period the survival of the traders was dependent upon the natives rather than the natives relying on European based materials. This situation was reversed about 1819 when native people became more reliant on trade goods and were often employed in hunting, packing, cutting and gathering hay, tending animals, gathering firewood, and fishing. These functions eventually declined in relation to the declining fur trade. However, native people played a major role in trading activities of the area, particularly during the 1845-1890 period.

Economic activities in 1821-1845 shifted from trade to portaging as trading activities moved to the Athabasca and Mackenzie districts and Methye Portage became a major focal point in the transportation route eastward. At this time native people traded at posts at Ile-a-la-Crosse and Buffalo Lake as there were no posts in the La Loche area. The trading companies had discovered that with little supervision native people were unreliable as workers in

the trading business. However, after 1945 new economic demands made it mandatory that native people become more involved in supplying and portaging operations.

Tamas, Andras Akos. NEED IDENTIFICATION AND PROCTOR SELECTION FOR DISTANCE EDUCATION ON ISOLATED RESERVES. M.Ed.: Continuing Education, 1978.

Description of the Study

An attempt was made to develop a distant education structure to meet teacher training needs of teacher aides on Indian reserves. The author described characteristics of potential students, their home environment, and local resources. The project was based upon the assumption that the teacher aides in the community wanted university level education and that the community desired professionally trained Indian teachers. The thesis included an overview of various teacher education programs in existence across Canada and in Alaska.

Research Design

Interviews were conducted in each of the communities of Dillon and Patuanak. An initial attempt was made to identify the learning needs of the aides and then "proctors" (individuals or groups capable of assisting the teacher aide in acquiring professional teacher certification) were identified. Interviews were held with teacher aides, other school staff, counsellor technicians, chiefs, band council and school committee members, and other residents of the communities. Other information was acquired from interviews with government personnel, members of the Federation of Saskatchewan Indians, and school files.

Findings and Conclusions

Teacher aides had been in full charge of classrooms for

several years but had received virtually no supervision or assistance beyond that normally offered professionally trained teachers. Aides were perceived by other teaching staff as full-fledged staff members. The author claimed there was a marked difference between functions of teacher aides and the definition of responsibilities of a teacher aide as defined by the Department of Indian and Northern Affairs although the data for this claim was not clearly presented in the thesis.

Problems for the aides consisted of ways to communicate better with children, what to do with slow learners, learning to read and write Chipewyan, and teaching children in the Chipewyan language. The level of status and pay for teacher aides was lower than that of uncertified white teachers doing similar work.

The aides could not read or write Chipewyan, although they spoke it readily and used it in class to communicate with children unable to understand instruction in English. All the aides were working wives and held the notion that one's family obligations were of higher priority than one's job. They felt that they could accommodate at least one extra hour per day in concentrated study outside normal working hours. The researcher felt that the aides could accommodate a standard four credit university course held in their home community.

Teachers in the school were identified as "proctors." They expressed willingness and enthusiasm at the prospect of acting as "proctors." A major problem was seen in the transience of teachers who frequently did not complete even one teaching year in the community. The author concluded that some form of long-term contract with the university would be desirable to maintain a sense of continuity in an off-campus program.

Teachers did not initially perceive the use of standard southern-provincial curriculum in the schools as an important issue although they were willing to help in local curriculum development. Work in the area of local curriculum development was seen as a major need by the investigator who found little evidence of

meaningful participation in the schooling process by local residents. Even though band councils were involved in the hiring of teaching staff this seemed often to be a form of veto exercised by the council members in interviews of applicants already screened by Indian Affairs' officials. The investigator saw few parents in the school, and those who attended a meeting in one community seemed ill-at-ease inside the building. Local residents appeared to accept schooling as something to which they were expected to accommodate themselves rather than something over which they might exercise significant responsibility and control. The investigator identified education committees as potential "proctors" and stated that their motivation was high. Their problems appeared to be more related to a lack of clear direction than a lack of willingness to help in an off-campus teacher education program.

Walker, Ernest Gordon. A DESCRIPTIVE STUDY OF CRANIA FROM A PREHISTORIC IROQUOIAN OSSUARY. M.A.: Anthropology and Archaeology, 1978.

Description of the Study

This study described the metric and non-metric morphology of a series of crania recovered from the Glen Williams Ossuary site near Georgetown, Ontario. A comparison was made between data from the Glen Williams' site with a scheme developed by Webb who used data from other ossuary sites. The Webb study applied multi-variance statistics to a series of 11 small cranial samples from various Ontario archaeological populations which were used as a basis for the development of four composite groups. These groups were components of a developmental continuum established for the Ontario Iroquois. The continuum began with an early prehistoric (EP) group, followed by a Developmental Iroquois (DI) group, a Northern Historic (NH) group, and a Southern Historic (SH) group. The Glen Williams' population provided a large and intact cranial series for

comparative data.

Research Design

The burial complex at the Glen Williams site consisted of two ossuaries and three peripheral graves. For the purposes of metric analysis it was necessary to apply aging criteria to the sample to define and exclude the sub-adult component. The total number of individual crania subjected to metric analysis was 156. A core sample representing the most complete specimen was established on the criteria that if less than 85% of the total number of variables were obtained, the specimen was classified as incomplete. Specimens lacking any one of a number of critical measurements such as cranial length or breadth, basi-bregmatic height, or any of the cords of the volt were classified as incomplete.

Each crania was analyzed and rated as exhibiting either a male, female, or indeterminate tendency.

A total of 79 variables including 53 measurements, 11 angles and 15 indices were considered in the metric analysis. Instruments used to recover data included a sliding caliper, spreading caliper, an inside-outside caliper, a coordinate caliper, a cloth tape measure, and a cranial meter.

A total number of 43 non-metric observations were recorded.

Findings and Conclusions

The investigator regarded the determination of the sex ratio in the Glen Williams' series to be particularly successful. In addition to accurately determining the ratio for the population, the study also provided a large series of materials for a substantial sub-sample, a result which had not been available from other Iroquoian ossuary sites. The male and female samples provided a reliable base-line for future studies of metric and non-metric cranial sexual dimorphism.

The investigator considered the comparative analysis of metric features of the Glen Williams' crania with other Iroquoian

populations presented by Webb as successful. The Glen Williams population appeared to be most similar to the NH group followed by the DI group, and most dissimilar with the EP group. These relationships were the same for both male and female samples.

The comparative analysis of non-metric morphological variation was not particularly successful. Possible reasons might be the lack of detailed comprehensive comparative data as well as the small size and heterogeneity of the comparative samples.

Wilson, Robert Vernon. THE PSYCHOLINGUISTIC CHARACTERISTICS OF YOUNG INDIAN AND METIS STUDENTS IN NORTHERN SASKATCHEWAN. M.Ed.: Educational Psychology, 1972.

Description of the Study

This study attempted to determine the psycholinguistic strengths and weaknesses developed by primary grade Indian children in Northern Saskatchewan. Psycholinguistics was defined as "the relationship between the structure of a message and the characteristics of the individuals who produce and receive it." It includes the intellectual process of the mind receiving a stimulus, decoding the message, and associating signals with some relevant meaning. These processes have tremendous effect upon intellectual learning as well as on the development of the psychological, emotional, mental, and social personality.

The Illinois Test of Psycholinguistic Abilities (ITPA) was used to define psycholinguistic ability. The investigator reviewed literature which suggested that good and poor readers do achieve differently on the ITPA. The related literature appeared to support the use of ITPA test scores in screening students for possible problems in learning to read and in developing psychological and emotional skills essential for academic, social, and personal mental health. The ITPA has been widely used to evaluate relevant successes of students from culturally disadvantaged

environments. ITPA results indicated that children from such environments have deficiencies in auditory-vocal skills, inadequate concepts formation, and lower expressive ability. The investigator claimed that this research was the first project to attempt to determine whether the psycholinguistic development of native children in Saskatchewan varied according to the type of school they attended or whether they were male or female.

Research Design

The sample consisted of 48 Indian and Metis students seven years of age. Children from Cumberland House, Saskatchewan represented a rural community, children from Beauval, Ile-a-la-Crosse, and Prince Albert represented residential schools, and randomly selected children from the Public and Separate school systems in Prince Albert represented urban students.

The ITPA was administered by two educational psychologists on an individual basis. Bias resulting from having two different test administrators was equalized by having both administrators work on the same sub-sample during the same days of test administration. Data were analyzed by a multivariant analysis with repeated measures. Subtests were averaged according to the value of the mean scale scores obtained by the total group. The ascending order of subtests were: auditory association, grammatical closure, verbal expression, auditory closure, auditory decode, visual association, verbal decode, auditory memory, manual expression, visual closure, sound blending, and visual memory.

Findings and Conclusions

The best predictor of reading difficulties was related to the visual motor sequencing subtest. Subjects appeared to have strengths rather than weaknesses in this area which appeared to be part of a generalized strength in the visual-motor channel as compared to the auditory-vocal channel. The investigator concluded that the data suggested the subjects might be expected to have

difficulty in learning to read as well as other children of their age, but their profile of psycholinguistic strengths and weaknesses did not correspond to the pattern predicted for reading disability.

Other test scores suggested that gestures and visual presentations would assist native children in learning. The investigator concluded that other learning should be delayed until students have increased their psycholinguistic skills or the language of instruction should be the more developed native language of the students.

No significant differences appeared between males and females, a finding contrary to the related literature which indicated that girls appeared to be more psycholinguistically prepared to school than boys.

The mean psycholinguistic age of urban subjects was superior to that of the rural and residential subjects. This may be accounted for by the urban environment which is predominantly English-speaking and native children would have more need and opportunity to imitate English-speaking peers and adults as well as have greater access to television, theatre, and library.

Children in residential schools achieved higher mean scale scores than children in the rural sample. This finding was not consistent with related literature which had indicated that institutional life depressed language development. The investigator concluded that residential life included greater supervised study periods and greater association with adults or older children who may serve as language models. This environment gives encouragement to speak English away from home where children do not receive family or community support to practise their native language. The investigator suggested that rural children may experience a more chaotic, unstructured, and noisier environment which does not encourage the development of short-term memory skills, auditory association, or visual decoding.

Wasylow, Walter Julian. HISTORY OF BATTLEFORD INDUSTRIAL SCHOOL FOR INDIANS. M.Ed.: Indian and Northern Education Program, 1972.

Description of the Study

The problem was "to examine the development and effect of educational policies that established, supported and closed Industrial Schools for Indians and, in particular, the Battleford Industrial School which existed in the Northwest Territories from 1883 to 1905 and continued in the Province of Saskatchewan to 1914."

Specifically, the study sought to establish what the education policies of the Federal Government were and how they affected the Battleford Industrial School. Further, the educational responsibilities of the Church of England and the duties of the representatives of the Church of England in Canada were defined.

Research Design

Data for this historical study was obtained from government papers, missionary church publications, microfilm copies of records, and newspapers. A number of interviews with people who attended the school also occurred.

Findings and Conclusions

The British North America Act (1867), North West Mounted Police (1873), Treaty Number 6 (1876), the formation of the Indian Affairs Branch (1876-1880), the North West Territories Act (1885), and the naming of Battleford as capital all had political as well as educational ramifications for the establishment of the Battleford Industrial School. Jurisdiction was established, the governments were in place, most Indians had settled on Reserves, the capital had been designated and the instrument through which the government would act created. Industrial Schools had been reported as having worked well and Anglican, Roman Catholic, Wesleyan and Presbyterian churches eagerly clamoured for opportunity to serve Indians.

By 1895, the need for increased expenditure for education by the Federal Government was apparent. A branch consisting of three officials supervised the carrying out of details of government policy. In 1909, D. C. Scott became the first Superintendent of Indian Affairs.

Government grants to western schools for Indians begain in 1875. After a study of Indian schools in the United States, N. F. Davin, in 1879, recommended the extension of Industrial Schools to western Canada and that they should be operated in partnership with the churches: the government providing grants but the churches operating the schools. It was hoped to take Indian children into the schools and away from the influence of the Indian parents and community.

Battleford became the site of one such school and Reverend Thomas Clarke the first principal in 1883. Clarke had to be responsible both to his Anglican bishop and to the Federal Government.

Clarke experienced both the difficulties in setting up a new institution and the disruptive atmosphere of the pre-1885 period. He lacked supplies: his requisitions and suggestions for improvement of the old capital building were delayed. His school sparked criticism because of the death of students, over discipline, fire hazards and "starving" students. Then the Saskatchewan Insurrection broke out. Some children returned home, others scavenged for themselves in "beleaguered Battleford."

For three months no school could be held. By the end of the Insurrection school buildings required rennovation. Delays in the rennovations occurred. A year later classes could meet in their permanent home. Staff was hard to find and Clarke found the children reverting to the Cree language whenever they could. He ordered religious books, provided student carpenters for nearby reserves, hosted parents, installed a modified monitorial system, paid students "annuities" for certain services they performed, built a hospital, increased the enrolment from 44 students to 112 in 1891, and published a newspaper.

Difficulties ensued. By 1891, rumours of ill treatment of students had to be quelled. Officials quarrelled amongst themselves. Disputes over the school baker, the dismissal of Lazarus Charles and William Hope, and the school carpentry fire took their toll. In 1894, Clarke resigned.

E. K. Matheson succeeded Clarke. Church officials felt Matheson would emphasize religion but Hayter Reed wanted more educational qualifications than Matheson possessed. Now the church took full managerial control with the government paying a *per capita* grant and insisting on inspectoral rights.

Boarding and Day Schools on nearby reserves cut into the influx of students. But Matheson could boast a piggery, windmill hen house, bakery and a football team in addition to previously established programs. "Annuities" proved to be the mote in Matheson's eye.

"Annuities" consisted of the accumulated pay earned by students for services rendered. This total amount was to be paid when the students left the school. Several students claimed they had not received their full annuity and a bitter dispute ensued--often marked by pettiness and puritanical ethics on the part of officials.

Today, 70-80 graves of children are in the cemetery back of the school buildings. By 1907 officials, alarmed at the death rate, commissioned Dr. P. H. Bryce to investigate. He reported that 25% of the 1537 pupils involved had died. Again, controversy erupted with strenuously arguing protagonists.

By 1903, symptoms of decline of the school began to appear. Reports indicated decline of both academic standards and enrolment. Declining enrolment meant less grant, foreshadowing strict economy and quality.

Samuel Blake Hume of the Church Missionary Society reported the non-parental support of Industrial Schools. The Society withdrew support. Clerics, generally, supported Matheson. The controversy gave the Government the opportunity to express interest in an

"improved Day School" and a desire to close the Industrial School.

The vice-principal charged Matheson with mis-management. A series of inspections occurred as did a quarrel as to whether Matheson had submitted his resignation.

Indian Affairs officials of 1911 denied schools pursued a policy of assimilation. Reports suggested that Battleford acted now as a residential school rather than an industrial one. Enrolment plunged to 57. Teachers changed frequently; the buildings had aged.

Matheson sought to recruit students along the breadth of the Saskatchewan River but the 1912 annual deficit had grown to $2634.20. The school closed after an audit of assets and disposition of the properties on May 31, 1914.

Wasylow argues that the Battleford Industrial School failed because it was a limited enterprise in that it served only a small part of the population and those whom it did influence were in contact with industrialized society for a short time. The school did not maintain the confidence of the Indian parents. Many children died while there. The government had been too confident of Indian support. Parents had been kept informed about neither the welfare of their children nor of the goals and programs of the school. Nor had parents been involved in regulating the education of their children. Valiant efforts were made to recruit and popularize but suspicion remained. Resistance grew; so between Indian and Government the school was forced out of business.

Wouters, Gary Adrian. THE COLONIZED BEING. M.Ed.: Foundations, 1972.

Description of the Study

Wouter's philosophical treatment focused on the phenomenon of "technique" which largely determines the process of colonization in our society. Since "technique" can be identified in the school

thus this institution becomes an agent of the process.

Research Design

"Technique" is the "totality of methods rationally arrived at and having absolute efficiency in every field of human activity" (Jacques Ellul). Colonization is "the process used by a colonizer who has a privileged position, who has adopted a 'mythical portrait' of the unprivileged, and who debases those so controlled" (Albert Memmi).

Paulo Friere's "banking concept" and Ivan Illich's "myths of education" served as referents.

Using the two definitions and two referents, Wouters examined the life of the Chipewyan people, their history and the work of the schools to find instances of "technique" and thus "colonization."

Findings and Conclusions

Wouters cited evidence of colonization in the life of the Chipewyan. They were forced to accept the process of colonization as a result of the force of technique in the society about Churchill. The schools gave evidence of being the primary agent of colonization in that Chipewyan children had been coerced into denying their own heritage, language and culture and thus the children had become "colonized beings."

CHAPTER 3

DISCUSSION AND CONCLUSIONS

The Volume of Theses

Four thousand and fifty-three theses have been produced by graduate students and accepted by the University of Saskatchewan since its conception in 1912. Sixty-two theses or 1.5% of the total dealt with Indian, Inuit, Metis or native people.

Since 1973, 922 Master's degrees have been granted, and 36 (4%) dealt with native peoples. Two hundred and twenty-nine Doctor of Philosophy degrees have been offered with two (0.8%) having dealt with aboriginal peoples of Canada.

Although the range and variety of topics for potential research may be unlimited, these figures appear small considering that the university is located in a region where the native population is proportionally higher than elsewhere in southern Canada. A more accurate perspective might be acquired through analyzing similar statistics from other universities in the country.

Theses and the Colleges

Table 1 shows the number of theses produced in various colleges of the university.

Table 1
Number of Theses on Native People by College
at the University of Saskatchewan

Year	Arts & Science	Education	Medicine	Law
1938-64	2	-	-	-
1965	3	-	-	-

Table 1 (Cont'd)

Year	Arts & Science	Education	Medicine	Law
1966	2	1	-	-
1967	1	-	-	-
1968	1	2	-	-
1969	1	-	-	-
1970	2	3	-	-
1971	1	2	-	-
1972	2	3	-	-
1973	-	4	1	-
1974	1	3	-	-
1975	3	3	-	-
1976	1	1	-	-
1977	1	1	-	-
1978	2	2	-	1
1979	1	2	-	-
1980	-	1	-	-
1981	4	2	-	1
1982	-	1	-	-
Total	28	31	1	2

The proportion of theses on native peoples within the College of Arts and Science and the College of Education appears similar. Two hundred and thirty-two M.A. degrees were earned since 1973 with 13 (6%) dealing with Indians, Inuit and/or Metis. By comparison, 20 (10%) of the 192 M.Ed. degrees dealt with native people.

The first thesis about native people was written in 1938 and the output of the College of Arts and Science has been steady since 1965. The first education thesis on native people was written in 1966 and the flow rose in intensity from 1970 to 1975 and then has evened out since.

Theses and the Department or Programs

Table 2 shows the number of theses sponsored by departments within the two colleges with the largest number of studies related to native people.

Table 2

Number of Theses on Native People Sponsored by the Colleges of Arts and Science and Education

College of Arts and Science		College of Education	
Department	#	Department or Program	#
Anthropology-Archaeology	10	Indian and Northern Education Program	19
History	5	Continuing Education	3
Psychology	5	Educational Administration	3
Geography	4	Curriculum Studies	2
Economics-Political Sc.	1	Educational Psychology	2
Sociology	2	Educational Foundations	2
English	1		
TOTAL	28		31

The Indian and Northern Education Program (I.N.E.P.) dominated the production of theses on native peoples, being responsible for 19 or about 30% of all degrees offered by the University in this area. I.N.E.P. has been responsible for 61.3% of the Education theses about native peoples and the output has averaged just under two theses per year since 1970.

The Department of Anthropology-Archaeology dominated the Arts and Science field by being responsible for 10 of the 29 theses (34%). The output of that Department since 1969 has averaged 0.8 theses per year on native topics.

It is noteworthy that the three doctoral degrees were earned in Medicine, Psychology and the Indian Northern Education Program.

It appears that some university departments or programs are more oriented toward research with native people, particularly when a "special" program such as the Indian and Northern Education Program is established.

Theses and Peoples Studied

Table 3 lists the number of theses which focused on specific groups of people.

Table 3
Number of Theses Dealing
With Specific Peoples

People	Number of Theses
Cree	8
Chipewyan	2
Inuit	2
Iroquois	2
Registered or Treaty Indians	2
Dogrib	2
Urban	1
Slavey	1
Dakota	1
Ojibway	1
Dene	1
Saulteaux	1
Metis	1
Blackfoot	1
TOTAL	26

About 42% of the theses identified specific groups of native peoples as areas of study. The remaining theses grouped all native people under encompassing labels such as "Indian" or "Native." Of

those theses which did identify native people in terms of particular groups, the largest number referred to the Cree people. This is proportionate to the Indian population in Saskatchewan where the numerically largest number of Indian people are Cree.

Eleven theses dealt with Alkonkian linguistic and cultural groups, whereas six worked with Athapaskan groups. All Saskatchewan groups are represented in the research with the possible exception of the Assiniboine who are of the Siouan language division.

Theses and Regions of the Country

Table 4 indicates the areas of the country emphasized in the research.

Table 4

Geographic Area of Study

Area	Number of Theses
Specific Areas in Saskatchewan	16
Saskatchewan (General)	15
Northwest Territories	9
Northern Saskatchewan	7
Western Canada	3
Canada (General)	2
Eastern Canada	3
Ontario	2
Urban Areas	2
Southern Saskatchewan	1
Southern Alberta	1
New France	1
	62

Two-thirds of the theses (41) researched native peoples in

Saskatchewan. Although the majority of research is concerned with people within the province, studies have extended beyond provincial boundaries.

Theses and Time Studied

The majority (73%) of the theses studied a time period which was contemporary to the time of writing. "Historical" could be used to describe 17% of the total whereas 10% were pre-historic studies. The tendency for research to focus on the contemporary appears to characterize graduate level studies about native peoples.

Types of Studies

The theses were classified as historical, descriptive, or experimental. Historical research involves a focus on the past, although implications about the present and future should be included. Descriptive research focuses on "what is" and involves comparisons and contrasts of contemporary cause-effect relationships between existing non-manipulated variables. Experimental research describes "what will be." Variables are carefully controlled and manipulated. Deliberate manipulation is an essential part of experimental research.

The majority of studies (78%) were regarded as descriptive, whereas 17% were categorized as historical and 5% as experimental.

Questionnaires, test instruments, and participant observation surveys characterized much of the data collection procedures in the descriptive studies. Two explanations may contribute to the concentration on descriptive studies and the near non-existence of experimental studies. First, it may appear easier and "safer" to design a descriptive study. Control groups and experimental groups do not need to be carefully established. Efforts are not needed to develop a treatment. For the graduate student researcher it may simply be more expedient to design a questionnaire or conduct a survey in order to meet minimum graduate school research

requirements. Second, research on native people is a sensitive issue and may be viewed frequently with suspicion. Attempts to manipulate some form of treatment may be regarded as a "guinea pig mentality" and therefore resisted by potential subjects.

An equal distribution occurred between quantitative (statistical) studies and qualitative (non-statistical) studies. There were 31 quantitative studies and 31 qualitative studies, indicating that efforts encompassed historical and field study approaches to research as well as quantitative approaches.

Topics of Study

Table 5 summarizes research according to topic areas. Some theses could be placed in one or more of the categories. For example, the thesis by R. Green could be placed under "Schools and Teaching Process" because he did develop a classroom simulation game but the thesis could just as well be placed under "Values and Attitudes" for his thesis was concerned with those. Arbitrarily, only one category was allocated and that was determined by the defined major thrust of the thesis.

The "Schools and Teaching Processes" category tends to dominate because of the large number of Education theses. It should be noted that certain topic areas have received no research. No works focused on the tribal history of any group or band. Topics on religion and philosophy of native peoples were non-existent, in addition to areas of Indian medicine, art, language, and recreation. Although initial efforts at research in several topic areas may be noted t'are are other topics which have had no research inquiry whatsoever.

Description of the Content

Six categories were selected to describe how the research was used and how it was developed. These are: (1) Descriptions of prehistoric sites and excavations of those sites, (2) Descriptions of the role played in relation to the peoples named. These roles

Table 5

Categorization of Content by Topic and Author

Topic Area	Total	Authors	% of Total
School and Teaching Processes	19	Bunz, Dafoe, R. Green, V. Green, Hammersmith, Handley, Holland, Koenig 72, Kowalchuk, LeBlanc, Littlejohn, McCluskey, Marcuzzi, Marshall, Northey, Pellerin, Retzleff, Schalm, Thomas	30.1%
Socialization and Community	8	Dearing, Dooner, Hurly, M. King, McCleary, O'Brodovich, Shannon, Wouters	12.6%
Prehistory	7	Adams, Finnegan, Foresman, Jones, Minni, Steer, Walker	11.1%
Indian-White History	7	Arrowsmith, Bridge, Carter, McPherson, Morris, Pulfer, Wasylow	11.1%

Table 5 (Cont'd)

Topic Area	Total	Authors	% of Total
Cognition and Mental Processes	6	Guenther, C. King, Koenig 81, Morrow, Scott, Wilson	9.5%
Values and Attitudes	5	Gold, Goller, Harding, Hui, Lawton	7.9%
Health and Welfare	5	Beveridge, Brady, Dyck, O'Neil, Martens	7.9%
Political and Legal	3	Jordan, McHugh, Soonias	4.8%
Native Language	1	Sawatsky	1.5%

might have been played by forces, institutions or individuals, (3) Evaluation or assessment of a program, treatment, or project, (4) Survey of attitudes, values, or behaviors, (5) Implications of an existing situation, and (6) Description of processes such as administration. Table 6 indicates the classification according to these categories.

Table 6
Categories of Contents

Category of Content	Total	%
1. Prehistoric Excavations	6	9.5%
2. Role of Forces, Institutions, Individuals	7	12.6%
3. Evaluation and Assessment	24	38.1%
4. Attitudes and Values	9	14.3%
5. Implications	6	9.5%
6. Processes	10	15.9%
	62	100%

From the analysis, again the collective emphasis was on describing events, forces, programs in either the present or past. Few theses dealt with the future or what might be done but if they did it was restricted to the recommendations. It might be advisable to start with a recommendation and then devise a program or a plan based on what we know from previous research. This is the brave new step which some researchers should essay.

Generalizations Drawn from the Research

The review of research has indicated several areas of focus. These areas were grouped into the following categories.

1. Program Assessment Studies

Outlining criteria and assessing the process occupied one-quarter of the studies. These studies could be grouped into three types: (1) Type A studies--those that describe a program and test criteria, (2) Type B studies--those that create a program and test criteria, and (3) Type C studies--those that create a program and then assess the match between program and criteria.

Type A studies require understanding and critical evaluation. They encourage assessment of existing and large areas of study such as administration over time, missionaries, and selected groups of people. Type B studies entail the creation of a program, implementation, and critical evaluation. These studies require that the project be small in comparison to Type A studies. Type C studies emphasize the creation of both program and criteria plus assessment of the match.

Seventy-five percent of the studies were Type A studies, 25% were Type B studies, and none could be classified as Type C studies. Time contraints and expertise limitations in research skills appears to inhibit Type C studies at the graduate research level.

Among the Type A studies, Arrowsmith indicated that the government's lack of success criteria, human welfare values, priority of projects, and lack of foresight caused northern Saskatchewan peoples difficulties in the contemporary fur trade. Dearing investigated administration practices in Rankin Inlet which led to native anxiety, frustration, and alcohol consumption. Brady, Martens and O'Neil looked at reasons for the failure of health care programs. Brady concluded that registered Indians had lower ranked services and different illnesses with different intensities of illness than had non-Indians. Masters advocated communication and understanding of different values between practioners

and patients. Inuit had "different" motivations and the professionals did not encourage Inuit participation argued O'Neil. Hui measured relationships between behavior and ethnicity. Soonias determined that lack of time for planning, shortage of full-time researchers, poor assessment of human potential, and decentralization of responsibility made research difficult in a Federation of Saskatchewan Indian research project. Hurley described the Beauval newspaper, Natotawin, as partially influencing community leaders on two issues but failing to get community participation. Pellerin concluded that the cultural goals of the Wandering Spirit Survival School were partially recognized but academic levels were not reached. Carter outlined the self-ordained duty as conceived by three western missionaries in their efforts to help what they considered their less fortunate and weaker Indian brothers. In efforts to create an off-campus teacher education program, Tamas identified the local education committee as the most efficient proctor group who could aid "teacher aids" in acquiring professional teacher certificates. All of the above were categorized as Type A studies--they took an existing program, set up criteria, and then assessed the program according to that criteria.

Among Type B studies, Dooner listed the benefits to a reserve where a Day Labor method of local workers was utilized. R. Green constructed a simulation game which changed opinions on the difficulties of Indians moving to a city. Northey's simulation game helped participants discover the mechanisms and benefits of a cooperative. McCleary assessed a camping expedition involving Indian and non-Indian students. The students found the experience a unique opportunity for improving human relations and promoting mutual intercultural understanding and appreciation. Marcuzzi devised and tested a program for reading with urban Indian children. These studies created and tested a program.

2. How Children Perceive or Achieve

Ten of the 62 studies (16%) were concerned with achievement, thinking and perception. Sawatzky concluded that different

backgrounds of teachers and pupils in regard to experiences in their respective environments contributed toward misunderstandings. Scott detailed how surroundings influenced the spatial skills of Indian children.

Three studies measured Indian children's achievement. Guenther found that white children performed better than Indian children on verbal tests but Indian children performed as well on overall IQ tests. Morrow compared the achievement of the same two grades whereas Kowalchuk pointed to tests that would forecast achievement.

Three studies investigated perception cognition of native children. King noted the presence and growth of animistic thought in Ojibway children who spoke both Ojibway and English whereas there appeared to be an absence of animistic thought in children who spoke English only. Wilson described psycholinguistic characteristics of young Indian and Metis in northern Saskatchewan. Koenig (1981) delineated cognitive differences between groups of northern native peoples and between natives and non-natives, and noted implications for teaching and learning. Hoiland pointed out the difficulty Indian children have with English idioms. Littlejohn demonstrated the existence of a reliable oral tradition and suggested a model that teachers might use in the classroom.

3. Surveys of Perceptions and Opinions

Perceptions and opinions of individuals on various topics were surveyed by 13% of the studies. Goller surveyed Slavey parents about the school system and suggested that parents had very definite ideas on what they wanted included in a revised educational system. Similar findings by Lawton were made with Dogrib parents. Handley found that teachers who had cross-cultural experience and experience in northern teaching were not as critical of northern programs as new or inexperienced teachers. LeBlanc found that Indian groups preferred a task-oriented teacher. Retzleff concluded that treatment of Indians in Canadian literature was a balance between romanticism and realism and the treatment was more

subject to the requirement of literary fashion than to outright bias on the part of authors. V. Green noted that comic books portrayed Indians in a negative and stereotyped fashion. Hammersmith found Saskatchewan Social Studies textbooks as either omitting the study of Indians or presenting them in an unrepresentative, illinformed or negative fashion. McCluskey concluded that Dogrib primers did not have underlying values representative of Dogrib values but simply reflected dominant values acted out by brown faced children with books. Four of the above studies were surveys of opinion while the other four consisted of content analysis of literature about native peoples.

4. The Past and Its Significance

Fourteen percent of the theses described the past in order to better understand later developments. Jones examined the petroglyphs of the Missinipi whereas Finnigan inferred knowledge from an investigation of ancient tipi rings. Adams excavated a bison pound and Forsman dated findings from an archaeological site back to 1800 B.C. Minni excavated the works of Chipewyan ancestors at Black Lake, Star excavated a fur trade post, and Walker investigated Iroquois crania. These studies augment and complement studies from other universities and are but a fragment of what needs to be investigated in the area.

5. Professional Practice and Administration

Thirteen percent of the studies dealt with administration or the role of agents of the administration. Jordan traced constitutional development in the Northwest Territories and McHugh compared the development of land administration in New Zealand and Canada. Marshall sketched the development of education in northern Saskatchewan. Wouters interpreted development in northern Saskatchewan in terms of the theory of colonialism and Pulfer focused on the effects of British administration on Indians from 1766 to 1783.

Koenig (1972) surveyed northern teachers on factors involved in teacher job mobility. Dafoe pointed out that Indian affairs

counsellors needed clarification of their own job roles before they could successfully achieve satisfactory job performance.

Research in respect to professional practice and administration is far from complete. More works are required in the area of administrative practice and much must be done to explore past procedures, survey present policies, and project improved management practices for the future.

6. Cause and Effect

Eighteen percent of the theses were involved in discussing the interconnectedness of causal factors and effects brought on by acculturation. Beveridge explained variations in dependence on public assistance. M. King maintained that the social problems of La Ronge resulted from the community's diverse social and economic characteristics while Morris studied how population and ecology changed over time at Fort Franklin, N.W.T. Shannon found that the low rate of utilization of resources of the Waterhen region were related to Indian resistance and to inflexible administrators. Dyck examined certain causes for the rebellion of 1885 and related them to the administration of welfare. McPherson traced the history of Battleford and the fading emphasis on the Indian as the city developed. Wasylow demonstrated how the opinions of the Indians and the actions of the federal government doomed the North Battleford Industrial School. Seaborne showed the connection between population changes and case studies of Indian migration at Black and Shoal Lakes. The effect of nationalism on the population of New France in the 17th century was illustrated by Bridge. O'Brodovich focused on contact and persistence of culture traits among the Plains Cree and Harding found a link between the length of acculturation and the degree of motivation to achieve in the existing social system.

In summary, the following conclusions are listed.

1. The Colleges of Arts and Science and Education promoted almost the same number of graduate students who completed theses about native people.

2. The Department of Archaeology and Anthropology in the College of Arts and Science and the Indian and Northern Education Program in the College of Education led in the production of theses about native peoples.

3. A minor portion of the theses dealt with specific subgroups of native people whereas the majority studied broadly defined groups such as Indians, Natives, and Inuit.

4. Two-thirds of the studies dealt with native people of Saskatchewan while the others extended beyond provincial boundaries.

5. Most theses dealt with topics of a contemporary nature, tended to be descriptive or historical rather than experimental, and there was an equal division between qualitative and quantitative studies.

6. While the theses covered a wide range of topics, other areas had no representation.

7. Almost 40% of the studies involved evaluation and assessment.

Although the University of Saskatchewan has produced a substantial number of theses on native peoples, there exists both a need and potential to develop further studies, particularly since the university is located in a region where the native population is proportionally higher than in any other Canadian province.

A Final Assessment

Graduate level research may be viewed from two perspectives. A critical assessment indicates that there appears to be an excessive preoccupation with describing and evaluating the development of programs or people. The system of theses production is not geared for the development of future-oriented creative plans. Rather, the system promotes the researcher choosing a small segment of human endeavor which can be readily managed for thesis completion, but in the process the larger vision or the more inclusive segment over a longer time period is skimmed. There is

an element, too, that if a thing can be quantified it exists. Fear stalks the choice and treatment of topics--fear of failure with an unmanageable topic, fear of being paternalistic, fear of offending some bureaucracy or the native political organizations, fear of offending a thesis examining committee member or chairman of a Department or a Dean who could obstruct the passage of a thesis on an area that has not yet earned "academic respectability." As a consequence, too frequently theses appear gray and tend to be written in ponderous manner. They tend to be small segments scattered over a panorama of events and time.

Still, another perspective indicates that the theses presented here do make a brave showing. Many of them are "firsts" in a field that is dedicated to telling the story, describing what happened, searching for alternatives, and peeking into the future in the interests of the original peoples of North America. To their credit the theses more often than not extensively reviewed related literature and drew conclusions which contributed to an increase in knowledge in selected areas.

There is a great need for research to be done through university channels which are independent of political influence. Too often recent research funds have been allocated to groups and organizations who use these funds to extend their own political positions. Even though university research through the efforts of graduate level students may be subject to some of the disadvantages noted above, the honesty, intent, and integrity of independent research far outweighs these drawbacks, particulary when compared to projects by individual organizations and groups who have a conflict of interest and pursue their own ends under the guise of "research." Although graduate research is by no means perfect, it remains a most credible attempt to meet the goals and needs of honest research.